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INTRODUCTION

THE truly renowned and highly esteemed Persian poet Sa'di produced in A.D. 1258 a work that he called *The Gulistân*; or, *Rose-Garden*, whose leaves, as he says, 'cannot be touched by the tyranny of autumnal blasts, and the delights of whose spring the vicissitudes of time will be unable to change into the inconstancy of autumn.

'Of what use will be a dish of roses to thee?
Take a leaf from my rose-garden,
A flower endures but five or six days,
But this Rose-Garden is always delightful'

And so it has proved to be. It is read with admiration and rapture both in Asia and Africa, while in Europe it has been translated into Latin, English, French, German, and Dutch.

To a student of Persian the present work presents very great attractions as an embodiment of a real and natural translation from an Oriental language, while, to the student of the world, it gives a good representation of the ideas of this great author, and of the manner in which he impresses them, both upon his readers and his hearers, the latter in the East being as numerous as the former. In Persia and other Eastern countries where Persian is spoken and understood, quotations from Sa'di are constantly used in society, and are also current among the people. Often a ready or appropriate allusion to this talented author, or a quotation from his works, has saved a head or filled a purse.

Sheikh Muslih-uddin Sa'di Shirazi was born at Shirâz about A.D. 1193, and after his education at the college of Baghdad, became a Dervish and a great traveller. His life may be divided into three parts, the first, his youth and education, the second, his travels, and the third, his literary labours at Shirâz, where

ie built a hermitage, settled down, and worked there till his leath in A.D. 1291.

Sa'di has left many literary remains, consisting of poems, des, elegies, verses, anecdotes, moral maxims, fragments, liscourses, and essays. The great beauty of his style is its elegant implicity His imagination is more sober than the erotic flights f Hafiz, or the mysticisms of Jalal-uddin Rumi, while many ood, useful, and noble sentiments are to be found in all his vorks.

Sa'di has been called by a brother poet 'The nightingale of he groves of Shirâz' European scholars have long since ppreciated and admired his style, his language, and his witty nd telling similitudes, while an admiration for his talents has aused his name to be added to a family in France which has itely come prominently into notice.

The present work has been ably and faithfully translated. t will repay perusal, not once only, but several times Indeed, he oftener it is read, the more will the reader be impressed with a'di's truth, wisdom, and knowledge of the humanities.

We gave advice in its proper place,
Spending a lifetime in the task
If it should not touch anyone's ear of desire,
The messenger told his tale ; it is enough.

888 R. F. B.

PREFACE

IN THE NAME OF ALLAH, THE MERCIFUL, THE CLEMENT!

LAUDATION to the God of majesty and glory! Obedience to Him is a cause of approach, and gratitude an increase of benefits. Every inhalation of the breath prolongs life, and every expiration of it gladdens our nature; wherefore every breath confers two benefits, and for every benefit gratitude is due. Whose hand and tongue is capable to fulfil the obligation of thanks to Him?

It is best to a worshipper for his transgressions
To offer apologies at the throne of God,
Although what is worthy of His dignity
No one is able to accomplish.

The showers of His boundless mercy have penetrated to every spot, and the banquet of His unstinted liberality is spread out everywhere. He tears not the veil of reputation of His worshippers even for grievous sins, and does not withhold their daily allowance of bread for great crimes.[1]

O bountiful one, who from Thy invisible treasury suppliest the Guebre[2] and the Christian with food, how couldst thou disappoint Thy friends whilst having regard for Thy enemies?

One of the devout who had deeply plunged his head into the cowl of meditation, and had been immersed in the ocean of visions, was asked, when he had come out of that state, by one

[1] It may be concluded from the lines which follow that by 'grievous sins and great crimes,' only the guilt of those who have the misfortune of not being Moslems is meant.

[2] Meaning, Zoroastrian.

of his companions, who had desired to cheer him up · "What beautiful gift hast thou brought us from the garden in which thou hast been?"

He replied · "I intended to fill the skirts of my robe with roses, when I reached the rose-tree, as presents for my friends; but the perfume of the flowers intoxicated me so much that I let go the hold of my skirts"

O bird of the morning! Learn love from the moth, because it burnt, lost its life, and found no voice. These pretenders are ignorantly in search of Him, because he who obtained knowledge has not returned

Panegyric of the Pâdshâh of Islâm May Allah Perpetuate His Reign

The good reputation of Sa'di, which is current among the people, the renown of his eloquence, which has spread on the surface of the earth, the products of his friendly pen, which are consumed like sugar, and the scraps of his literary compositions, which are hawked about like bills of exchange, cannot be ascribed to his virtue and perfection, but the lord of the world, the axis of the revolving circle of time, the vice-gerent of Solomon, protector of the followers of the religion, His Majesty the Shâhanshâh Atabek Aa'zm Muzaffaruddin Abu Bekr Sa'd Ben Zanki—the shadow of Allah on earth! O Lord, be pleased with him and with his Kingdom—has looked upon Sa'di with a favourable eye, has praised him greatly, and has shown him sincere affection, so that all men, gentle and simple, love him because the people follow the religion of their King

Because thou lookest upon my humble person,
My merits are more celebrated than those of the sun.
Although this slave may possess all faults,
Every fault pleasing the Sultân becomes a virtue.

A sweet-smelling piece of clay,[1] one day in the bath, came from the hand of a beloved one to my hand I asked: "Art thou musk or ambergris? Because thy delicious odour intoxicates me" It replied "I was a despicable lump of clay, but for a while in the society of a rose The perfection of my companion took effect on me, and if not, I am the same earth which I am" —

May God, whose name be exalted and hallowed, keep in security and peace the pure country of Shirâz until the time of the resurrection, under the authority of righteous governors, and by the exertions of practical scholars

• • •

Knowest thou not why I in foreign countries roamed about for a long time? I went away from the distress of the Turks, because I saw the world entangled like the hair of negroes[2], they were all human beings, but like wolves, sharp-clawed, for shedding blood When I returned I saw the country at rest, the tigers having abandoned the nature of tigers. Within a man of good disposition like an angel, without an army like bellicose lions Thus it happened that first I beheld the world full of confusion, anxiety, and distress, then it became as it is in the days of the just Sultân Atabek Abu Bekr Sa'd Ben Zanki!

The Cause for Composing the Gulistân

I was one night meditating on the time which had elapsed, repenting of the life I had squandered, and perforating the stony mansion of my heart with adamantine tears.[3] I uttered the following lines in conformity with the state of my mind

[1] Balls of perfumed clay are used instead of soap in baths

[2] The word is *Zangi*, meaning an inhabitant of Zanzibar in particular, and an African negro in general

[3] Tears dropping from the eyes are here likened to diamonds, on account of their limpidity, form, and supposed value

'Every moment a breath of life is spent, if I consider, not much of it remains O thou, whose fifty [years] have elapsed in sleep, wilt thou perhaps overtake them in these five days?[1] Shame on him who has gone and done no work, the drum of departure was beaten, but he had not made his load. Sweet sleep on the morning of departure retains the pedestrian from the road Whoever had come had built a new edifice; he departed and left the place to another, and that other one concocted the same futile schemes, and this edifice was not completed by anyone. Cherish not an inconstant friend, such a traitor is not fit for amity. As all the good and bad must surely die, he is happy who carries off the ball of virtue. Send provision for thy journey to thy tomb, nobody will bring it after thee, send it before; life is snow, the sun is melting hot,[2] but little remains, but the gentleman is slothful still O thou who hast gone empty-handed to the *bazâr*, I fear thou wilt not bring a towel filled Who eats the corn he has sown while it is yet green, must at harvest time glean the ears of it. Listen with all thy heart[3] to the advice of Sa'di, such is the way, be a man and travel on

'The capital of man's life is his abdomen if it be gradually emptied there is no fear, but if it be so closed as not to open, the heart may well despair of life, and if it be open so that it cannot be closed, go and wash thy hands of this world's life. Four contending rebellious dispositions[4] harmonise but five days[5] with each other, if one of these four becomes prevalent,

[1] The poet here asks himself whether he will be able to make up for his long inactivity, during the brief span of life still remaining to him

[2] Literally 'the sun is Tamuz,' and the Syrian month Tamuz corresponds to July

[3] Literally 'with the ear of the soul'

[4] The four humours or temperaments, namely, the bilious, lymphatic, melancholy, and sanguine are meant in this line.

[5] Meaning 'a short time'

sweet life must abandon the body, wherefore an intelligent and perfect man sets not his heart upon this world's life'

After maturely considering these sentiments, I thought proper to sit down in the mansion of retirement to fold up the skirts of association, to wash my tablets of heedless sayings, and no more to indulge in senseless prattle To sit in a corner, like one with a cut tongue, deaf and dumb, is better than a man who has no command over his tongue

[I continued in this resolution] Till a friend, who had been my companion in the camel-litter of misery and my comrade in the closet of affection, entered at the door, according to his old custom, with playful gladness, and spread out the surface of desire, but I would give him no reply, nor lift up my head from the knees of worship He looked at me, aggrieved, and said

"Now, while thou hast the power of utterance, speak, O brother, with grace and kindness, because to-morrow, when the messenger of death arrives, thou wilt of necessity restrain thy tongue"

One of my connections informed him how matters stood, and told him that I had firmly determined and was intent upon spending the rest of my life in continual devotion and silence, advising him at the same time, in case he should be able, to follow my example and to keep me company He replied

"I swear by the Great Dignity [of Allah] and by our old friendship that I shall not draw breath, nor budge one step, unless he converses with me as formerly, and in his usual way, because it is foolish [on his part] to insult friends, and easy to expiate an [inconsiderate] oath It is against propriety, and contrary to the opinions of wise men, that the Zulfiqar[1] of A'li should

[1] Name of the celebrated sword of A'li, presented to him by his cousin and father-in-law, the prophet Muhammad

remain in the scabbard, and the tongue of Sa'di in his palate."

O intelligent man, what is the tongue in the mouth?
It is the key to the treasure-door of a virtuous man;
When the door is closed how can one know
Whether he is a seller of jewels or a hawker?

Although intelligent men consider silence civil, it is better for thee to speak at the proper time Two things betoken levity of intellect To remain mute when it is proper to speak, and to talk when silence is required.

In short, I had not the firmness to restrain my tongue from speaking to him, and did not consider it polite to turn away my face from his conversation, he being a congenial friend and sincerely affectionate When thou fightest with anyone, consider whether thou wilt have to flee from him or he from thee

I was under the necessity of speaking, and then went out by way of diversion in the vernal season, when the traces of severe cold had disappeared, and the time of the dominion of roses had arrived.

Green garments were upon the trees,
Like holiday robes on contented persons
On the first of the month Ardibihesht Jellâli[1]
The bulbuls[2] *were singing on the pulpits of branches,*
Upon the roses pearls of dew had fallen,
Resembling perspiration on an angry sweetheart's cheek.

I happened to spend the night in a garden with one of my friends, and we found it to be a pleasant, cheerful place with heart-ravishing, entangled trees, its ground seemed to be paved

[1] 'Jellâli' is the name of a Moslem era, but the name of the month is Zoroastrian.

[2] Name of a bird compared to the nightingale of Europe

with small glass beads, whilst from its vines bunches like the Pleiads[1] were suspended.

A garden the water of whose river was limpid,
A grove the melody of whose birds was harmonious.
The former full of bright-coloured tulips,
The latter full of fruits of various kinds,
The wind had in the shade of its trees
Spread out a bed of all kinds of flowers.

The next morning, when the intention of returning had prevailed over the opinion of tarrying, I saw that my friend had in his skirt collected roses, sweet basil, hyacinths, and fragrant herbs, with the determination to carry them to town, whereon I said "Thou knowest that the roses of the garden are perishable, and the season passes away,[2] and philosophers have said 'Whatever is not of long duration is not to be cherished'"

He asked "Then what is to be done?"

I replied "I may compose for the amusement of those who look,[3] and for the instruction of those who are present, a book of a *Rose-Garden* [*Gulistân*], whose leaves cannot be touched by the tyranny of autumnal blasts, and the delight of whose spring the vicissitudes of time will be unable to change into the inconstancy of autumn

Of what use will be a dish of roses to thee?
Take a leaf from my rose garden
A flower endures but five or six days,
But this Rose-Garden is always delightful

[1] The bunches of grapes are here compared to the constellation of the seven stars

[2] Text 'The season of the garden has no fidelity'

[3] By 'those who look' readers, and by 'those who are present' listeners, are meant

After I had uttered these words he threw away the flowers from his skirts, and attached himself to mine [saying]: "When a generous fellow makes a promise he keeps it."

On the same day I happened to write two chapters, namely on polite society and the rules of conversation, in a style acceptable to orators and instructive to letter-writers. In short, some roses of the garden still remained when the book of the *Rose-Garden* was finished, but it will in reality be completed only after approbation in the court of the Shâh, who is the refuge of the world, the shadow of God, the ray of His grace, the treasury of the age, the asylum of the Faith, strengthened by heaven, aided against enemies, the arm of the victorious government, the lamp of the resplendent religion, the beauty of mankind, the boast of Islâm, Sa'd, son of Atâbek the great, the majestic Shâhanshâh, owner of the necks of nations, lord of the Kings of Arabia and Persia, the Sultân of the land and the sea, the heir of the kingdom of Solomon, Muzaffaruddin Abu Bekr, son of Sa'd Zanki, may Allah the Most High perpetuate the prosperity of them both, and direct their inclinations to every good thing

Perused with a kind glance, adorned with approbation by the sovereign, it will be a Chinese picture-gallery, or design of the Arzank[1] Hopes are entertained that he will not be wearied by these contents, because a rose-garden is not a place of displeasure The more so as its august preface is dedicated to Sa'd Abu Bekr Sa'd, the son of Zanki

Excuse for Remissness in Service, and Cause for Preferring Solitude

My negligence and backwardness in diligent attendance at the royal court resemble the case of Barzachumihr,[2] whose merits

[1] This is the name of the Kârkhânah or atelier of the famous painter Mani, the celebrated Heresiarch and founder of the Manichæan sect

[2] '*Bright as the sun*' This was the name of the famous vizier and philosopher of Nushirvân the Just, King of Persia

the sages of India were discussing, but could at last not reproach him with anything except slowness of speech, because he delayed long and his hearers were obliged to wait till he delivered himself of what he had to say When Barzachumihr heard of this he said "It is better for me to consider what to speak, than to repent of what I have spoken A trained orator, old, aged, first meditates, and then speaks; do not speak without consideration, speak well, and if slow what matters it? Deliberate and then begin to talk, say thyself enough, before others say enough By speech a man is better than a brute, but a beast is better unless thou speakest properly."

How then [could I venture to appear] in the sight of the grandees of my Lord, may His victory be glorious, who are an assembly of pious men and the centre of profound scholars? If I were to be led in the ardour of conversation to speak petulantly, I could produce only a trifling stock-in-trade in the noble presence, but glass beads are not worth a barley-corn in the *bazár* of jewellers, a lamp does not shine in the presence of the sun, and a minaret looks low at the foot of Mount Alvend [1]

Who lifts up his neck with pretentions, foes hasten to him from every side. Sa'di has fallen to be a hermit, no one came to attack a fallen man First deliberation, then speech, the foundation was laid first, then the wall

I know bouquet-binding, but not in the garden, I sell a sweetheart, but not in Canaan [2] Loqman the philosopher,[3] being asked from whom he had learnt wisdom, replied: "From the blind, who do not take a step before trying the place"

[1] Name of a very high mountain in Persia

[2] Here the author hints modestly that he can display his talent, but not in such an august assembly which he calls a garden, and not in Canaan, which contained Joseph, the paragon of male beauty

[3] Supposed by some to have been the same with Æsop

First move about, then stir out. Try thy virility first, then marry Though a cock may be brave in war, he strikes his claws in vain on a brazen falcon A cat is a lion in catching mice, but a mouse in combat with a tiger.

But, trusting in the liberal sentiments of the great, who shut their eyes to the faults of their inferiors and abstain from divulging the crimes of humble men, we have in this book recorded, by way of abridgment, some rare events, stories, poetry, and accounts about ancient Kings, spending a portion of our precious life in the task This was the reason for composing the book '*Gulistân*', and help is from Allah

The author, having deliberated upon the arrangement of the book, and the adornment of the chapters, deemed it suitable to curtail the diction of this beautiful garden and luxuriant grove, and to make it resemble paradise, which also has eight entrances [1] The abridgment was made to avoid tediousness

I The Manners of Kings II On the Morals of Dervishes III On the Excellence of Contentment IV On the Advantages of Silence V On Love and Youth VI On Weakness and Old Age. VII On the Effects of Education VIII. On Rules for Conduct in Life.

At a period when our time was pleasant
The Hejret[2] was six hundred and fifty-six
Our intention was advice and we gave it,
We recommended thee to God and departed

[1] The word *bâb* of the text means 'door,' 'gate,' and also 'chapter,' both of which are also 'entrances'

[2] A H 656, began on the 8th January, 1258 The word Hejret, 'absence,' 'flight,' 'exile,' has become Europeanised in the form of '*hegira*'

I

THE MANNERS OF KINGS

I HEARD A PÂDSHÂH

STORY I

I HEARD a Pâdshâh giving orders to kill a prisoner. The helpless fellow began to insult the King on that occasion of despair, with the tongue he had, and to use foul expressions according to the saying. 'Who washes his hands of life, says whatever he has in his heart' When a man is in despair his tongue becomes long, and he is like a vanquished cat assailing a dog In time of need, when flight is no more possible, the hand grasps the point of the sharp sword

When the King asked what he was saying, a good-natured vizier replied "My lord, he says, 'Those who bridle their anger and forgive men, for Allah loveth the beneficent' "[1]

The King, moved with pity, forbore taking his life, but another vizier, the antagonist of the former, said· "Men of our rank ought to speak nothing but the truth in the presence of Pâdshahs This fellow has insulted the King and spoken unbecomingly"

The King, being displeased with these words, said. "That lie was more acceptable to me than this truth thou hast uttered, because the former proceeded from a conciliatory disposition, and the latter from malignity, and wise men have said, 'a falsehood resulting in conciliation is better than a truth producing trouble.'"

He whom the Shâh follows in what he says, it is a pity if he speaks anything but what is good

[1] Qurân, ch iii, v 128

The Manners of Kings

The following inscription was upon the portico of the hall of Ferîdûn:

O brother! the world remains with no one,
Bind the heart to the Creator, it is enough.
Rely not upon possessions and this world,
Because it has cherished many like thee and slain them.
When the pure soul is about to depart,
What boots it if one dies on a throne or on the ground?

STORY II

ONE of the Kings of Khorâsân had a vision in a dream of Sultân Mahmûd, one hundred years after his death. His whole person appeared to have been dissolved and turned to dust, except his eyes, which were revolving in their orbits and looking about All the sages were unable to give an interpretation, except a Dervish, who made his salutation and said "He is still looking amazed how his kingdom belongs to others."

STORY III

I HAVE heard that a royal prince of short stature and mean presence, whose brothers were tall and good-looking, once saw his father glancing on him with aversion and contempt; but he had the shrewdness and penetration to guess the meaning, and said: "O father, a puny, intelligent fellow is better than a tall, ignorant man, neither is everything [which is] bigger in stature higher in price. A sheep is nice to eat, and an elephant is carrion. The smallest mountain on earth is Jûr,[1] nevertheless it is great with Allah in dignity and station. Hast thou not heard that a lean scholar one day said to a fat fool, 'Although an Arab horse may be weak, it is thus worth more than a stable full of asses'?"

The father laughed at this sally, the pillars of the State approved of it, but the brothers felt much aggrieved.

> *While a man says not a word*
> *His fault and virtue are concealed;*
> *Think not that every desert is empty*
> *Possibly it may contain a sleeping tiger.*

I heard that on the said occasion the King was menaced by a powerful enemy, and that when the two armies were about to encounter each other, the first who entered the battlefield was the little fellow, who said: "I am not he whose back thou wilt see on the day of battle, but he whom thou shalt behold in dust and blood. Who himself fights, stakes his own life in battle, but he who flees, the blood of his army."

After uttering these words he rushed among the troops of

[1] Mount Sinai is also called by this name, but in the above passage it means a very small one near Jerusalem, with tombs of holy men on it.

the enemy, slew several warriors, and, returning to his father, made humble obeisance and said: "O thou to whom my person appeared contemptible and didst not believe in the impetuosity of my valour: a horse with slender girth is of use on the day of battle, not a fattened ox"

It is related that the troops of the enemy were numerous, and that they [the King's], being few, were about to flee, but that the puny youth raised a shout, saying · "O men, take care not to put on the garments of women!" These words augmented the rage of the troopers so that they made a unanimous attack, and I heard that they gained the victory on the said occasion. The King kissed the head and eyes of his son, took him in his arms, and daily augmented his affection till he appointed him to succeed him on the throne His brothers became envious and placed poison in his food, but were perceived by his sister from her apartment, whereon she closed the window violently, and the youth, shrewdly guessing the significance of the act, restrained his hands from touching the food, and said "It is impossible that men of honour should die, and those who possess none should take their place"

No one goes under the shadow of an owl
Even if the Homâ[1] should disappear from the world

This state of affairs having been brought to the notice of the father, he severely reproved the brothers, and assigned to each of them a different, but pleasant, district [as a place of exile] till the confusion was quelled and the quarrel appeased, and it has been said that ten Dervishes may sleep under the same

[1] The Homâ is a fabulous bird, resembling, in some respects, the phœnix, the person upon whose head the shadow of it falls, when flying in the sky, is believed to be destined to occupy a throne

blanket, but that one country cannot hold two Pâdshâhs. When a pious man eats half a loaf of bread, he bestows the other half upon Dervishes. If a Pâdshâh were to conquer the seven climates,[1] he would still in the same way covet another.

[1] The world being, according to Moslem geography, divided into seven climates, the sense is that if a king were to conquer the whole world, he would yet long for another to conquer

STORY IV

A BAND of Arab brigands, having taken up their position on the top of a mountain and closed the passage of caravans, the inhabitants of the country were distressed by their stratagems, and the troops of the Sultân foiled, because the robbers, having obtained an inaccessible spot on the summit of the mountain, thus had a refuge, which they made their habitation The chiefs of that region held a consultation about getting rid of the calamity, because it would be impossible to offer resistance to the robbers if they were allowed to remain. A tree which has just taken root may be moved from the place by the strength of a man, but if thou leavest it thus for a long time, thou canst not uproot it with a windlass The source of a fountain may be stopped with a bodkin, but, when it is full, it cannot be crossed on an elephant

The conclusion was arrived at to send one man as a spy, and to wait for the opportunity till the brigands departed to attack some people, and leave the place empty Then several experienced men, who had fought in battles, were despatched to keep themselves in ambush in a hollow of the mountain In the evening the brigands returned from their excursion with their booty, divested themselves of their arms, put away their plunder, and the first enemy who attacked them was sleep, till about a watch[1] of the night had elapsed

The warriors leapt forth from the ambush, tied the hands of every one of the robbers to his shoulders, and brought them in the morning to the court of the King, who ordered all of them to be slain There happened to be a youth among them, the fruit of whose vigour was just ripening, and the verdure on the rose-garden of whose cheek had begun to sprout One of the

[1] About three of our hours make one watch

viziers, having kissed the foot of the King's throne and placed the face of intercession upon the ground, said: "This boy has not yet eaten any fruit from the garden of life, and has not yet enjoyed the pleasures of youth. I hope your majesty will generously and kindly confer an obligation upon your slave by sparing his life" The King, being displeased with this request, answered

"He whose foundation is bad will not take instruction from the good, to educate unworthy persons is like throwing nuts on a cupola It is preferable to extirpate the race and offspring of these people, and better to dig up their roots and foundations, because it is not the part of wise men to extinguish fire and to leave burning coals, or to kill a viper and leave its young ones"

If a cloud should rain the water of life,[1]
Never sip it from the branch of a willow-tree[2]
Associate not with a base fellow,
Because thou canst not eat sugar from a mat-reed[3]

The vizier heard these sentiments, approved of them *nolens volens*, praised the opinion of the King, and said· "What my lord has uttered is the very truth itself, because if the boy had been brought up in the company of those wicked men, he would have become one of themselves But your slave hopes that he will, in the society of pious men, profit by education and will acquire the disposition of wise persons, being yet a child the rebellious and perverse temper of that band has not yet taken

[1] The celebrated water of life, which also Alexander the Great is described to have been in search of, is said to procure immortality, like the Amrita of the Hindus and the Nectar of the Greeks

[2] A willow is considered to be one of the meanest trees

[3] The bamboos of which mats are made can never produce sugar like the bamboo of the sugar-cane.

hold of his nature, and there is a tradition of the prophet that every infant is born with an inclination for Islâm, but his parents make him a Jew, a Christian, or a Majûsi[1] The spouse of Lot[2] became a friend of wicked persons, his race of prophets became extinct; the dog of the companions of the cave[3] for some days associated with good people, and became a man"

When the vizier had said these words, and some of the King's courtiers had added their intercession to his, the King no longer desired to shed the blood of the youth, and said "I grant the request although I disapprove of it Knowest thou not what Zâl said to the hero Rustam[4]? 'An enemy cannot be held despicable or helpless I have seen many a water from a paltry spring becoming great and carrying off a camel with its load'"

In short, the vizier brought up the boy delicately, with every comfort, and kept masters to educate him, till they had taught him to address persons in elegant language as well as to reply, and he had acquired every accomplishment One day the vizier hinted at his talents in the presence of the King, asserting that the instructions of wise men had taken effect upon the boy and had expelled his previous ignorance from his nature The King smiled at these words and said "At last a wolf's whelp will be a wolf, although he may grow up with a man"

After two years had elapsed a band of robbers in the locality joined him, tied the knot of friendship, and, when the opportunity presented itself, he killed the vizier with his son, took

[1] Majûsi is the Arabised form of Magus, Magian, and stands for Zoroastrian.

[2] Another copy has 'The son of Noah'

[3] In the Quran, ch xviii bears the title of 'The Cave,' where the story of the 'Companions' is narrated, who are known in European tales as 'The Seven Sleepers'

[4] Rustam, the celebrated hero of the *Shâhnâmah*, or *King-book* where his adventures are narrated at great length, was the son of Zâl

away untold wealth, and succeeded to the position of his father in the robber-cave, where he established himself. The King [informed of the event] took the finger of amazement between his teeth and said:

"How can a man fabricate a good sword of bad iron? O sage! Who is nobody becomes not somebody by education. The rain, in the beneficence of whose nature there is no flaw, will cause tulips to grow in a garden, and weeds in bad soil. Saline earth will not produce hyacinths, throw not away thy seeds or work thereon To do good to wicked persons is like doing evil to good men"

STORY V

I SAW at the palace gate of Oghlmish[1] the son of a military officer who was endued with marvellous intellect, sagacity, perception, and shrewdness, also the signs of [future] greatness manifested themselves on his forehead whilst yet a small boy From his head intelligence caused the star of greatness to shine. In short, he pleased the Sultân, because he had a beautiful countenance and a perfect understanding, and philosophers have said 'Power consists in accomplishments, not in wealth, and greatness in intellect, not in years'

His companions, being envious, made an attempt upon his life, and desired to kill him, but their endeavours remained fruitless What can a foe do, when the friend is kind?

The King asked "What is the cause of their enmity to thee?"

He replied "Under the shadow of the monarchy of my lord I have satisfied my contemporaries except the envious, who will not be contented but by the decline of my prosperity, and may the monarchy and good fortune of my lord be perpetual"

I may so act as not to hurt the feelings of anyone, but what can I do to an envious man dissatisfied with himself? Die, O envious man! For this is a malady, deliverance from which can be obtained only by death Unfortunate men sometimes ardently desire the decline of prosperous men in wealth and dignity If in daytime bat-eyed persons do not see, is it the fault of the fountain of [light] the sun? Thou justly wishest that a thousand such eyes should be blind, rather than the sun dark

[1] He reigned in Turkestan, A H 656, A.D. 1256.

STORY VI

It is narrated that one of the kings of Persia had stretched forth his tyrannical hand to the possessions of his subjects, and had begun to oppress them violently, that in consequence of his fraudulent extortions they dispersed in the world and chose exile, on account of the afflictions entailed by his violence When the population had diminished, the prosperity of the country suffered, the treasury remained empty, and on every side enemies committed violence

Who desires succour in the day of calamity, say to him: "Be generous in the times of prosperity" The slave with a ring in his ear, if not cherished, will depart Be kind, because then a stranger will become thy slave

One day *Shâhnâmah* was read in his assembly, the subject being the ruin of the dominion of Zohâk and the reign of Feridûn. The vizier asked the King how it came to pass that Feridûn, who possessed neither treasure nor land, nor a retinue, established himself upon the throne He replied

"As thou hast heard, the population enthusiastically gathered around him, and supported him, so that he attained royalty."

The vizier said "As the gathering around of the population is the cause of royalty, then why dispersest thou the population? Perhaps thou hast no desire for royalty? It is best to cherish the army as thy life, because a Sultân reigns by means of his troops"

The King asked "What is the reason for the gathering around of the troops and the population?"

He replied "A Pâdshâh must practise justice that they may gather around him, and clemency that they may dwell in safety under the shadow of his government, but thou possessest neither of these qualities A tyrannic man cannot be a Sultân

as a wolf cannot be a shepherd. A Pâdshâh who establishes oppression destroys the basis of the wall of his own reign."

The King, displeased with the advice of his censorious vizier, sent him to prison Shortly afterwards the sons of the King's uncle rose in rebellion, desirous of recovering the kingdom of their father. The population, which had been reduced to the last extremity by the King's oppression and scattered, now assembled around them and supported them, till he lost control of the government and they took possession of it.

A Pâdshâh who allows his subjects to be oppressed will in his day of calamity become a violent foe. Be at peace with subjects, and sit safe from attacks of foes, because his subjects are the army of a just Shâhanshâh

STORY VII

A PÂDSHÂH was in the same boat with a Persian slave, who had never before been at sea, and experienced the inconvenience of a vessel, he began to cry and to tremble to such a degree that he could not be pacified by kindness, so that at last the King became displeased as the matter could not be remedied.

In that boat there happened to be a philosopher, who said: " With thy permission I shall quiet him "

The Pâdshâh replied " It will be a great favour "

The philosopher ordered the slave to be thrown into the water, so that he swallowed some of it, whereon he was caught and pulled by his hair to the boat, to the stern of which he clung with both his hands Then he sat down in a corner, and became quiet This appeared strange to the King, who knew not what wisdom there was in the proceeding [and asked for it], he [the philosopher] replied

" Before he had tasted the calamity of being drowned, he knew not the safety of the boat, thus also a man does not appreciate the value of immunity from a misfortune until it has befallen him "

O thou full man ! Barley-bread pleases thee not,
She is my sweetheart who appears ugly to thee !
To the houris of paradise purgatory seems hell,
Ask the denizens of hell [to them] purgatory is paradise !

STORY VIII

HORMUZD[1], being asked what fault the viziers of his father had committed that he imprisoned them, replied "I discovered no fault, I saw that boundless awe of me had taken root in their hearts, but that they had no full confidence in my promises wherefore I apprehended that they, fearing calamities would befall them, might attempt my life, and I acted according to the maxim of sages, who have said 'Dread him who dreads thee O sage! although thou couldst cope with a hundred like him Seest thou not when the cat becomes desperate how he plucks out with his claws the eyes of a tiger? The viper stings the shepherd's foot because it fears he will strike his head with a stone.'"

[1] Not less than five kings of the Sasanian dynasty bore this name

STORY IX

An Arab king was sick in his state of decrepitude, so that all hopes of life were cut off. A trooper entered the gate with the good news that a certain fort had been conquered by the good luck of the King, that the enemies had been captured, and that the whole population of the district had been reduced to obedience. The King heaved a deep sigh and replied:

"This message is not for me, but for my enemies, namely the heirs of the kingdom. I spent my precious life in hopes, alas! that every desire of my heart will be fulfilled. My wishes were realised, but to what profit? since there is no hope that my past life will return. The hand of fate has struck the drum of departure. O my two eyes, bid farewell to the head; O palm, forearm, and arm of my hand, all take leave from each other. Death, the foe of my desires has fallen on me. For the last time, O friends! pass near me. My life has elapsed in ignorance, I have done nothing; be on your guard.

STORY X

I WAS constantly engaged in prayer, at the head of the prophet Yahia's tomb in the cathedral mosque of Damascus, when one of the Arab kings, notorious for his injustice, happened to arrive on a pilgrimage to it, who offered his supplications, and asked for compliance with his needs

The Dervish and the plutocrat are slaves on the floor of this threshold, and those who are the wealthiest are the most needy

Then he said to me "Dervishes being zealous and veracious in their dealings, unite thy mind to mine,[1] for I am apprehensive of a powerful enemy"

I replied "Have mercy upon thy feeble subjects, that thou mayest not be injured by a strong foe With a powerful arm and the strength of the wrist to break the five fingers of a poor man is sin Let him be afraid who spares not the fallen, because if he falls no one will take hold of his hand Whoever sows bad seed and expects good fruit has cudgelled his brains for nought, and begotten vain imaginations Extract the cotton from thy ears, and administer justice to thy people and if thou failest to do so, there is a day of retribution"

The sons of Adam are limbs of each other, having been created of one essence When the calamity of time afflicts one limb the other limbs cannot remain at rest. If thou hast no sympathy for the troubles of others, thou art unworthy to be called by the name of a man

[1] Meaning, 'Unite thy supplications to mine'

STORY XI

A DERVISH, whose prayers met with answers,[1] made his appearance, and Hejâj Yusuf,[2] calling him, said: "Utter a good prayer for me."

Whereupon the Dervish exclaimed: "O God, take his life!"

He replied: "For God's sake, what prayer is this?"

The Dervish rejoined: "It is a good prayer for thee and for all Mussalmâns. O tyrant, who oppressest thy subjects! how long wilt thou persevere in this? Of what use is authority to thee? To die is better for thee than to oppress men."

STORY XII

AN unjust king asked a devotee what kind of worship is best? He replied: "For thee the best is to sleep one half of the day, so as not to injure the people for a while."

I saw a tyrant sleeping half the day. I said: "This confusion, if sleep removes it, so much the better; [but] he whose sleep is better than his wakefulness is better dead than leading such a bad life."

[1] Men of holiness, whose prayers are believed to meet with responses, not only enjoy great respect, but are also feared on account of the imprecations they may utter in anger, and when impudent they can scarcely be punished.

[2] Name of a notoriously tyrannical governor.

STORY XIII

I HEARD a king, who had changed night into day by pleasures, saying in his drunkenness "We have in the world no moment more delightful than this, because I care neither for good nor for bad, nor for anyone"

A naked Dervish, who was sleeping [outside] in the cold, then said: "O thou like whom in happiness there is no one in the world! I take it if thou carest not, we also do not care."

The King, being pleased with these words of [unconcern], held out a bag of a thousand *dinârs* from the window and said: "Dervish! Spread out thy skirt"

He replied "Whence can I, who have no robe, bring a skirt?"

The Pâdshâh took pity on his helpless condition, added a robe to his gift, and sent it out to him, but the Dervish squandered the money in a short time and returned

Property cannot abide in the hands of the free[1]
Neither patience in the heart of a lover, nor water in a sieve

The case of the Dervish having been brought to the notice of the King when he was not in good humour, he became angry and turned his face away Therefore it has been said that intelligent and experienced men ought to be on their guard against the violence and despotism of kings, because their thoughts are generally occupied with important affairs of State, so that they cannot bear to be importuned by a crowd of vulgar persons He will be excluded from the beneficence of the Pâdshâh, who cannot watch for the proper opportunity,

[1] By 'the free,' persons are meant who have cast away all cares of this world, as, for instance, Dervishes

before thou seest the occasion for speaking at hand destroy not thy power by heedless talk.

The King said "Drive away this impudent and prodigal mendicant, who has in so short a time thrown away so much money He does not know that the Béit-ulmal[1] is intended to offer a morsel to the needy, and not to feed the brothers of devils."

The fool who burns by day a camphor-light
Will soon not have an oil-lamp for the night

One of the councillor-viziers said "My lord! It would seem proper to grant to such persons a sufficient allowance to be drawn from time to time, so that they may not squander it. But anger and repulsion, as manifested by thee, are unworthy of a generous disposition [as also], to encourage a man by kindness and then again to distress him by disappointing his expectation The door ought not to be opened to applicants so that, when it is ajar, it may not be shut again Nobody sees the thirsty [pilgrims] to Hejâz[2] crowding at the bank of briny water, wherever a sweet spring happens to be, men, birds, and insects flock around it"

[1] The Public Treasury, literally, 'House of property'
[2] Pilgrims to Mekkah, which is in the province of Hejâz.

STORY XIV

One of the ancient kings neglected the government of his realm and kept the army in distress, accordingly the whole of it ran away, when a powerful enemy appeared If he refrains from giving treasure to the troops, they refrain from putting their hands to the sword, what bravery will they display in battle array, when their hands are empty and affairs deplorable?

I was on terms of friendship with one of those who had acted treacherously, and reproached him, telling him that it was base, ungrateful, despicable, and undutiful to abandon an old master when his affairs have changed a little, and to disregard the obligations incurred for benefits received during many years.

He replied "If I inform thee, perhaps thou wilt excuse me, for my horse had no barley, and my saddle-cloth was pawned A Sultân who grudges money to his troops, they cannot bravely risk their lives for him Give gold to the soldier that he may serve thee, if thou withholdest gold, he will serve elsewhere."

When a warrior is full, he will be brave in fight,
But if his belly be empty, he will be brave in flight.

STORY XV

A VIZIER, who had been removed from his post, entered the circle of Dervishes, and the blessing of their society took such effect upon him that he became contented in his mind When the King was again favourably disposed towards him, and ordered him to resume his office, he refused, and said: "Retirement is better than occupation Those who have sat down in the corner of safety have bound the teeth of dogs, and tongues of men, they tore the paper up, and broke the pen, and are saved from the hands and tongues of slanderers"

The King said "Verily we stand in need of a man of sufficient intelligence who is able to carry on the administration of the government."

He replied. "It is a sign of sufficient intelligence not to engage in such matters The *homâ* excels all other birds in nobility, because it feeds on bones and injures no living thing."

A donkey, having been asked for what salary he had elected to attend upon the lion, replied "That I may consume the remnants of his prey, and live in safety from my enemies by taking refuge under his bravery" Being again asked, that as he had entered into the shadow of the lion's protection, and gratefully acknowledged his beneficence, why he had not joined the circle of intimacy so as to be accounted one of his favourite servants, he replied "I am in the same way also not safe of his bravery"

Should a Guebre[1] kindle fire a hundred years,
If he falls one moment into it he will be burnt.

It may happen that a companion of His Majesty the Sultân

[1] A Zoroastrian

receives gold, and it is possible that he loses his head. Philosophers have said that it is necessary to be on guard of the fickle temper of Pâdshâhs, because sometimes they are displeased with politeness, and at others they bestow robes of honour for rudeness. It is also said that much jocularity is an accomplishment in courtiers, but a fault in sages Abide thou by thy dignity and gravity, leave sport and jocularity to courtiers

STORY XVI

ONE of my friends complained of the unp
telling me that he had a slender income, a larg
strength to bear the load of poverty, and had
the idea to emigrate to another country so that
he made a living, no one might become aware
luck

He was also apprehensive of the malevolence
would laugh behind his back and would attrib
he underwent for the benefit of his family to hi
independence, and that they would say "E
honourable fellow who will never see the fac
[who] will choose bodily comfort for himself,
wife and children to misery"

He also told me that, as I knew he possessed s
of arithmetic, I might, through my influence, ge
to a post, which would become the means of put
ease, and place him under obligations to me wh
requite by gratitude during the rest of his life

I replied "Dear friend! employment by a
of two parts, namely, the hope for bread and th
but it is against the opinion of intelligent m
danger for that hope No one comes to
Dervish to levy a tax on land and garden E
bear thy anxiety or grief, or carry thy beloved[1]
crows"

He replied "Thou hast not uttered these
formity with my case, nor answered my questi
not heard the saying: Whoever commits tr

[1] The expression for 'beloved' is '*jigarband*' literally,

hand tremble at the account?[1] Straightness is the means of acceptance with God, I saw no one lost on the straight road"

Sages have said. Four persons are for life in dread of four persons; a robber of the Sultân, a thief of the watchman, an adulterer of an informer, and a harlot of the Muhtasib[2], but what has he to fear whose account [of the conscience] is clear? Be not extravagant when in office, if thou desirest on thy removal to see thy foes embarrassed [for imputations against thee], be thou pure, O brother, and in fear of no one, washermen beat only] impure garments against stones

I said, "The story of that fox resembles thy case who was by some persons seen fleeing with much trouble, and asked for the cause of his fear He replied 'I have heard that camels are being forced into the service!' They said 'O fool! What connection hast thou with a camel, and what resemblance does the latter bear to thee?' The fox rejoined 'Hush! If the envious malevolently say that I am a camel, and I am caught, who will care to release me or investigate my case? Till the antidote is brought from Erâq, the snake-bitten person dies'

"Thou art a very excellent and honest man, but enemies sit in ambush, and competitors in every corner, if they describe thy character in a contrary manner, thou wouldst be called upon to give explanations to the Pâdshâh and incur reproof Who would on that occasion venture to say anything? Accordingly I am of opinion that thou shouldst retire to the domain of contentment and abandon aspirations to dominion[3] Wise

[1] The resurrection is meant, when everyone will have to account for his deeds

[2] Superintendent, examiner of weights, *bazâr*-master, etc

[3] Only the government employment to which he aspired is meant by dominion'

men have said, 'In the sea there are countless gains, but if thou desirest safety, it will be on the shore'"

My friend, having heard these words, became angry, made a wry face, and began to reproach me, saying: "What sufficiency of wisdom and maturity of intellect is this? The saying of philosophers has come true, that friends are useful in prison, because at table all enemies appear as friends. Account him not a friend who knocks at the door of prosperity, boasts of amity, and calls himself thy adopted brother. I consider him a friend who takes a friend's hand when he is in a distressed state and in poverty"

Seeing that he had thus changed, and ascribed my advice to an interested motive, I paid a visit to the President of the State Council, and, trusting in my old acquaintance with him, explained the case of my friend, whom he then appointed to a small post. In a short time my friend's affable behaviour and good management elicited approbation, so that he was promoted to a higher office. In this manner the star of his good luck ascended till he reached the zenith of his aspirations, and became a courtier of His Majesty the Sultân, generally esteemed and trusted. I was delighted with his safe position, and said: "Be not apprehensive of tangled affairs, and keep not a broken heart, because the spring of life is in darkness.[1] Do not grieve, O brother in misery, because the All-merciful has hidden favours. Sit not morose on account of the turns of time, for patience,[2] although bitter, nevertheless possesses a sweet fruit"

At that time I happened to go with a company of friends on a journey to Mekkah, and on my return he met me at a distance

[1] Allusion to the fabled 'fountain of immortality,' supposed to be in darkness, but, when discovered, bestowing eternal life

[2] The tri-literal word used designates 'patience' and also 'aloes,' both of which are bitter

of two stages; I perceived his outward appearance to be distressed, his costume being that of Dervishes I asked: "What is the matter?"

He replied "As thou hast predicted, some persons envied me, brought against me an accusation of treason, the King ordered no inquiry on its truthfulness, and my old well-wishers, with my kind friends who failed to speak the word of truth, forgot our old intimacy

> *"Seest thou not in front of the possessor of dignity,*
> *They place the hands on their heads, praising him?*
> *But, if fortune's turn causes his fall,*
> *All desire to place their feet on his head*

"In short, I was till this week undergoing various persecutions, when the news of the pilgrims' [approach] from Mekkah arrived, whereon I was released from my heavy bonds, and my hereditary property confiscated"

I replied "Thou hast not paid attention to my remarks, when I said that the service of Pâdshâhs is like a sea voyage, profitable and dangerous, so that thou wilt either gain a treasure or perish in the waves The Khâjah either takes gold with both hands to the shore, or the waves throw him one day dead upon the shore"

Not thinking it suitable to scratch the wound of the Dervish more than I had already dône, and so sprinkle salt thereon, I contented myself with reciting the following two distichs

> *Knewest thou not that thou wilt see thy feet in bonds,*
> *If the advice of people cannot penetrate into thy ear?*
> *Again, if thou canst not bear the pain of the sting,*
> *Put not thy finger into the hole of a scorpion*

STORY XVII

Several men were in my company whose external appearance displayed the adornment of piety A great man, who had conceived a very good opinion of these persons, had assigned them a fixed allowance, but, after one of them had done something unbecoming the profession of Dervishes, his opinion changed and they fell into disgrace I desired in some way to save the allowance of my friends and intended to wait upon the great man, but the doorkeeper would not allow me [to enter] and was rude I pardoned him, because it has been said ' The door of an amir, vizier, or Sultân is not to be approached without an introduction When a dog, or a doorkeeper, sees a stranger, the former takes hold of his skirt, the latter of his collar '

When those, who could at any time approach the presence of the said great man, became aware of my case, they took me in with compliments and desired to assign me a high seat, but I humbly took a lower one and said " Allow me, who am the smallest slave, to sit in the line of slaves "

He said " Allah ! Allah ! What need is there for such words If thou sittest on my head and eyes I shall be polite, for thou art polite ! "

In short I took a seat, and we conversed on a variety of topics, till the affair of the error of my companions turned up, and I said " What crime has my lord seen, who was bountiful, to make the slave despicable in his sight ? To God that magnanimity and bounty is surrendered, which beholds the crime but nevertheless bestows the bread "

The governor, being pleased with these words, ordered the support of my friends to be attended to as before, and the arrears to be made good. I expressed my gratitude, kissed the ground of obedience, apologised for my boldness, and said

ɔah has become the Qıblah of wants from
people go to visıt ıt from many Faısangs.
ıe ımportunıty of such as we are, because no
n a tree wıthout fruıt."

Sınce the temple of Mekkah has become the spot
o obtaın the satısfaction of our wants,' etc

STORY XVIII

A ROYAL prince, having inherited abundant treasures from his father, opened the hand of liberality, and satisfied his impulse of generosity by lavishing without stint benefits upon the army and the population. A tray of lignum aloes will emit no odour, place it on fire, it will smell like ambergris. If thou wishest to be accounted great, be liberal, because grain will not grow unless it be sown

One of his courtiers began heedlessly to admonish him, saying. "Former kings have by their exertions accumulated this wealth, and deposited it for a useful purpose. Cease this movement, because calamities may arise in front and enemies in the rear, it is not meet for thee to be helpless at a time of necessity. If thou distributest a treasure to the multitude, each householder will receive a grain of rice, why takest thou not from each a barley-corn of silver that thou mayest accumulate every day a treasure?"

The royal prince turned away his face at these words, and said "God the Most High has made me the possessor of this country, to enjoy and bestow, not to guard and to retain. Qarûn, who possessed forty treasure houses perished[1], Nushirvân has not died, because he obtained a good reputation"

[1] He is described as a man of immense wealth, who was swallowed up by the earth because he refused to pay tithes to his cousin Moses See also Korah, in the Book of Numbers, ch xvi, from which the legend of Qarûn appears to have passed over into Islam.

STORY XIX

It is related that while some game was being roasted for Nushirvân the Just during a hunting party, no salt could be found. Accordingly a boy was sent to an adjoining village to bring some. Nushirvân said: "Pay for the salt, lest it should become a custom and the village be ruined." Having been asked what harm could arise from such a trifling demand, Nushirvân replied: "The foundation of oppression was small in the world, but whoever came augmented it, so that it reached its present magnitude. If the king eats one apple from the garden of a subject his slaves will pull him up the tree from the roots. For five eggs, which the Sultân allows to be taken by force, the people belonging to his army will put a thousand fowls on the spit!"

A tyrant does not remain in the world,
But the curse on him abides for ever!

STORY XX

I HEARD that an oppressor ruined the habitations of the subjects to fill the treasury of the Sultân, unmindful of the maxim of philosophers, who have said. Who offends God the Most High to gain the heart of a created being, God will use that very being to bring on his destruction in the world Fire burning with wild rue[1] will not cause a smoke like that of afflicted hearts

The prince of all animals is the lion, the meanest of beasts the ass, nevertheless sages agree that an ass who carries loads is better than a lion who destroys men The poor donkey, though void of discernment, is nevertheless esteemed when he carries a burden Oxen and asses who carry loads are superior to men oppressing mankind

When the King had obtained information of some of the oppressor's misdeeds and bad conduct, he had him put on the rack and slain by various tortures

Thou wilt not obtain the approbation of the Sultân,
Unless thou seekest the goodwill of his subjects
If thou desirest God to condone thy transgressions,
Do good to the people whom God has created

One of the oppressed who passed near him said · " Not every one who possesses strength of arm and office in the Sultânate may with impunity plunder the people A hard bone may be made to pass down the throat, but it will tear the belly when it sticks in the navel "

[1] This plant is burnt to fumigate sore eyes, and makes a great smoke

STORY XXI

It is narrated that an oppressor of the people [a soldier] hit the head of a pious man with a stone, and that the Dervish, having no means of taking vengeance, preserved the stone till the time arrived when the King became angry with that soldier, and imprisoned him in a well[1] Then the Dervish made his appearance, and dropped the stone upon his head

He asked "Who art thou, and why hast thou hit my head with this stone?"

The man replied "I am the same person whom thou hast struck on the head with this stone on such and such a day"

The soldier continued "Where hast thou been all this time?"

The Dervish replied "I was afraid of thy dignity, but now, when I beheld thee in the well, I made use of the opportunity"

When thou seest an unworthy man in good luck intelligent men have chosen submission If thou hast not a tearing, sharp nail it will be better not to contend with the wicked Who grasps with his fist one who has an arm of steel, injures only his own powerless wrist Wait till inconstant fortune ties his hand, then, to please thy friends, pick out his brains

[1] This punishment is not altogether obsolete even in Persia, where men are still living who have undergone it

STORY XXII

A KING was subject to a terrible disease, the mention of which is not sanctioned by custom. The tribe of Yunani[1] physicians agreed that this pain cannot be allayed, except by means of the bile of a person endued with certain qualities Orders having been issued to search for an individual of this kind, the son of a landholder was discovered to possess the qualities mentioned by the doctors The King summoned the father and mother of the boy, whose consent he obtained by giving them immense wealth, the Qâzi issued a judicial decree that it is permissible to shed the blood of one subject for the safety of the King, and the executioner was ready to slay the boy, who then looked heavenwards and smiled

The King asked " What occasion for laughter is there in such a position ? "

The youth replied " A son looks to the affection of his father and mother to bring his case before the Qâzi, and to ask justice from the Pâdshâh , in the present instance, however, the father and mother have for the trash of this world surrendered my blood, the Qazi has issued a decree to kill me, the Sultân thinks he will recover his health only through my destruction, and I see no other refuge besides God the Most High To whom shall I complain against thy hand, if I am to seek justice also from thy hand ? "

The Sultân became troubled at these words, tears rushed to his eyes, and he said " It is better for me to perish than to shed innocent blood " He kissed the head and eyes of the youth, presented him with boundless wealth , and it is said that the King also recovered his health during that week

[1] The Ionian, or Greek, system of Hippocrates and others is still taught in India, and in Bombay also a Yunani dispensary is kept up

I also remember the distich recited by the elephant driver on the bank of the Nile :

> *" If thou knewest the state of the ant under thy foot,*
> *It is like thy own condition under the foot of an elephant "*

STORY XXIII

One of the servants of Umrulais[1] had fled, but some men, having been sent in pursuit, brought him back The vizier, who bore a grudge towards him, desired him to be killed, that the other servants might not imitate his example. He placed his head on the ground before Umrulais and said · " Whatever befalls my head is lawful with thy approbation What plea can the slave advance ? The sentence is the master's But having been nourished by the bounty of this dynasty, I am loth that on the day of resurrection thou shouldst be punished for having shed my blood , but, if thou desirest to kill me, do so according to the provisions of the law "

He asked " How am I to interpret it ? "

The slave continued " Allow me to kill the vizier, and then take my life in retaliation, so that I may be killed justly "

The King smiled, and asked the vizier what he thought of the matter.

He replied " My lord ! Give freedom to this bastard as an oblation to the tomb of thy father, for fear he would bring trouble on me likewise It is my fault for not having taken account of the maxim of philosophers who have said . ' When thou fightest with a thrower of clods, thou ignorantly breakest thy own head , when thou shootest an arrow at the face of a foe, be on thy guard, for thou art sitting as a target for him ' "

[1] Umrulais, the second Sultan of the Saffatide dynasty, reigned A.H 267, A.D 880

STORY XXIV

KING ZÛZAN had a Khâjah[1] of noble sentiments and of good aspect, who served his companions when they were present, and spoke well of them when they were absent He happened to do something whereby he incurred the displeasure of the King, who inflicted a fine on him, and also otherwise punished him The officials of the King, mindful of the benefits they had formerly received from him, and being by them pledged to gratitude, treated him kindly whilst in their custody, and allowed no one to insult him If thou desirest peace from the foe, whenever he finds fault behind thy back, praise him to his face A vicious fellow's mouth must utter words, if thou desirest not bitter words, sweeten his mouth.

He was absolved of some accusations brought by the King against him, but retained in prison for some Another King in those regions secretly despatched a message to him, to the purport that the sovereigns of that country, not knowing his excellent qualities, had dishonoured him, but that if his precious mind (may Allah prosper the end of his affairs!) were to look in this direction, the utmost efforts would be made to please him, because the nobles of this realm would consider it an honour to see him, and are waiting for a reply to this letter

The Khâjah, who had received this information, being apprehensive of danger, forthwith wrote a brief and suitable answer on the back of the sheet of paper, and sent it back, one, however, of the King's courtiers, who noticed what had taken place, reported to him that the imprisoned Khâjah was in correspondence with the princes of the adjacent country The King became angry and desired this affair to be investigated, the

[1] The general meaning of this word is 'gentleman,' but here it means a 'high official,' 'a minister'

courier was overtaken and deprived of the letter, the contents of which were found on perusal to be as follows :

'The good opinion of high personages is more than their servant's merit deserves, who is unable to comply with the honour of reception which they have offered him, because having been nourished by the bounty of this dynasty, he cannot become unthankful towards his benefactor in consequence of a slight change of sentiments of the latter, since it is said : "He, who bestowed every moment favours upon thee, is to be pardoned by thee, if once in his life he injures thee" '

The King approved of his gratitude, bestowed upon him a robe of honour, gave him presents, and asked his pardon, saying "I committed a mistake"

He replied "My lord ! It was the decree of God the Most High that a misfortune should befall this servant, but it was best that it should come from thy hands, which had formerly bestowed favours upon him, and placed him under obligations"

If people injure thee, grieve not, because neither rest nor grief come from the people Be aware that the contrasts of friend and foe are from God, because the hearts of both are in His keeping Although the arrow is shot from the bow, wise men look at the archer !

STORY XXV

One of the Arab kings ordered his officials to double the allowance of a certain attendant, because he was always at the palace expecting orders, whilst the other servants were engaged in amusements and sports, neglecting their duties. A pious man, who heard this, remarked that high degrees at the Court of heaven are similarly bestowed upon servants

• If a man comes two mornings to serve the Shâh, he will on the third certainly look benevolently on him Sincere worshippers entertain the hope that they will not be disappointed at the threshold of God Superiority consists in attending to commands, the neglect of commands leads to exclusion Who possesses the criterion of righteousness places the head upon the threshold

STORY XXVI

It is narrated that a tyrant who purchased wood from Dervishes forcibly, gave it away to rich people gratuitously. A pious man passing near said: "Thou art a snake, stingest whom thou beholdest, or an owl, wherever thou sittest thou destroyest. Although thy oppression may pass among us, it cannot pass with the Lord, who knows all secrets. Oppress not the denizens of the earth, that their supplications may not pass to heaven."

The tyrant, being displeased with these words, got angry and took no notice of him, until one night, when fire from the kitchen fell into the store of his wood and burnt all he possessed—transferring him from his soft bed to a hot mound of ashes—the same pious man happened again to pass, and he heard him saying to his friends: "I do not know whence this fire has fallen into my house."

He replied: "From the smoke of the hearts[1] of Dervishes."

Beware of the smoke of internal wounds,
Because at last an internal wound will break out.
Forbear to uproot one heart as long as thou canst,
Because one sigh may uproot a world.

Upon the diadem of Kaikhosru[2], the following piece was inscribed:

For how many years and long lives
Will the people walk over my head on the ground!
As from hand to hand[3] the kingdom came to us,
So it will also go to other hands.

[1] 'Smoke of the heart' is a figure of speech for 'groans, sighs, laments.'
[2] Name of an ancient King of Persia, celebrated in the *Shâhnâmah*.
[3] Meaning 'from generation to generation.'

STORY XXVII

A MAN had attained great excellence in the art of wrestling, who knew three hundred and sixty exquisite tricks, and daily exhibited something new He had a particular affection for the beauty of one of his pupils, whom he taught three hundred and fifty-nine tricks, refraining to impart to him only one At last the youth had attained such power and skill that no one was able to contend with him, and he went so far as to say to the Sultan "I allow superiority to my teacher on account of his age, and from gratitude for his instruction, but my strength is not less than his, and my skill equal"

The King, who was not pleased with this want of good manners, ordered them to wrestle with each other, and, a spacious locality having been fixed upon, the pillars of State and courtiers of his majesty made their appearance [to witness the spectacle] The youth made an onslaught like a mad elephant, with an impulse which might have uprooted a mountain of brass from its place, but the master, who knew that he was in strength superior to himself, attacked him with the rare trick he had reserved to himself, and which the youth was unable to elude, whereon the master, lifting him up with his hands from the ground, raised him above his head and then threw him down Shouts [of applause] were raised by the spectators, and the King ordered a robe of honour, with other presents, to be given to the teacher, but reproached and blamed the youth for having attempted to cope with his instructor and succumbed

He replied "My lord, he has not vanquished me by his strength, but there was a slender part in the art of wrestling, which he had withheld from me and had to-day thereby got the upper hand of me"

The master said: "I had reserved it for such an occasion,

because wise men have said: 'Do not give so much strength to thy friend that, if he becomes thy foe, he may injure thee.' Hast thou not heard what the man said who suffered molestation from one whom he had educated: 'Either fidelity itself does not exist in this world or nobody practises it in our time; no one had learnt archery from me without at last making a target of me.' "

STORY XXVIII

A SOLITARY Dervish was sitting in a corner of the desert when a Pâdshâh happened to pass by, but, ease having made him independent,[1] he took no notice The Sultân, in conformity with his royal dignity, became angry and said " This tribe of rag wearers resembles beasts "

The vizier said. " The Pâdshâh of the surface of the earth has passed near thee, why hast thou not paid homage and shown good manners ? "

He replied · " Tell the King to look for homage from a man who expects benefits from him, and also that kings exist for protecting subjects, and subjects not for obeying kings The Pâdshâh is the guardian of the Dervish, although wealth is in the glory of his reign The sheep is not for the shepherd, but the shepherd for the service of it To-day thou beholdest one man prosperous, and another whose heart is wounded by struggling, wait a few days till the earth consumes the brain in the head of the visionary Distinction between king and slave has ceased when the decree of fate overtakes them If a man were to open the tombs of the dead, he would not distinguish a rich from a poor man "

The King, who was pleased with the sentiments of the Dervish, asked him to make a request, but he answered that the only one he had to make was to be left alone The King then asked for advice, and the Dervish said

> *" Understand now, while wealth is in thy land,*
> *That fortune and kingdom will leave thy hand "*

[1] Literally, ' But as leisure is the kingdom of contentment, etc '

STORY XXIX

A VIZIER paid a visit to Zulnûn Misri and asked for his favour, saying: "I am day and night engaged in the service of the Sultân and hoping to be rewarded, but nevertheless dread to be punished by him."

Zulnûn wept and said: "Had I feared God, the great and glorious, as thou fearest the Sultân, I should be one of the number of the righteous. If there were no hope of rest and trouble,[1] the foot of the Dervish would be upon the sphere.[2] And if the vizier feared God like the King he would be king."

[1] The allusion is to the next world, namely the rewards and punishments meted out there.

[2] To have 'the foot upon the sphere' means to be extremely happy.

STORY XXX

A Pâdshâh having issued orders to kill an innocent man, the latter said: "O King! Seek not thine own injury on account of the anger thou bearest towards me."

He asked: "How?"

The man replied: "This punishment will abide with me one moment, but the sin of it for ever with thee. The period of life has passed away like the desert wind, bitter and sweet, ugliness and beauty have passed away. The tyrant fancied he had done injury to us; it remained on his neck and passed away from us."

This admonition having taken effect, the King spared his blood.

STORY XXXI

THE viziers of Nushirvân happened to discuss an important affair of State, each giving his opinion according to his knowledge The King likewise gave his opinion, and Barzachumihr concurred with it Afterwards the viziers secretly asked him: ' What superiority hast thou discovered in the opinion of the King above so many other reflections of wise men ? "

The philosopher replied " Since the termination of the affair is unknown, and it depends upon the will of God whether the opinion of the others will turn out right or wrong, it was better to agree with the opinion of the King , so that, if it should turn out to have been wrong, we may, on account of having followed it, remain free from blame To proffer an opinion contrary to the King's means to wash the hands in one's own blood , should he in plain day say it is night, it is meet to shout ' Lo ! The moon and the Pleiads ! ' "

STORY XXXII

An impostor arranged his hair [in a peculiar fashion], pretended to be a descendant of A'li, and entered the town with a caravan from the Hejâz, saying that he had just arrived from a pilgrimage, he also presented an elegy to the King, alleging that he had himself composed it

One of the King's courtiers, who had that year returned from a journey, said "I have seen him at Bosrah on the Azhah festival[1], then how can he be a Hâji?"

Another said "His father was a Christian at Melitah[2], how can he be a descendant of A'li? And his poetry has been found in the *Diwân* of Anvari[3]"

The King ordered him to be beaten and expelled the country for his mendacity

The man said "O Lord of the surface of the earth, I shall say something more, and, if it is not true, I shall deserve any punishment which thou mayest decree"

He asked "What is it?"

"When a stranger brings before thee buttermilk, two measures of it will be water and a spoonful sour milk If thou hast heard needless talk from thy slave, be not offended, a man who has seen the world utters much falsehood"

The King laughed, told him that all his life he had not uttered more true words than these, and ordered the present which the fellow hoped for to be got ready

[1] This is the day of sacrifice in the month Zulhejjah, celebrated at Mekkah by the pilgrims

[2] Malatea, a town on the Euphrates

[3] Therefore he was a plagiarist

STORY XXXIII

ONE of the viziers [of a king] treated his subordinates with kindness and sought the goodwill of his colleagues. Once he happened to be called to account by the King for something he had done, whereupon his colleagues endeavoured to effect his liberation Those who guarded him treated him leniently and the great men expatiated upon his good character to the Pâdshâh till he renounced all further inquiry A pious man who took cognisance of this affair, said . "In order to gain the hearts of friends sell even the garden of thy father In order to boil the pot of well-wishers burn even all the furniture of the house Do good even to a malevolent fellow , tie up the mouth of the dog with a sop "

STORY XXXIV

ONE of the sons of Hârûn-al-Rashid[1] went to his father and angrily informed him that the son of an official had used insulting expressions towards him, whereon Hârûn asked his courtiers what requital he deserved One of them proposed capital punishment, another the amputation of the tongue, whilst a third recommended fine and imprisonment

Then Hârûn said : " O, my son ! It would be generous to pardon him , but, if thou art unable to do so, use likewise insulting expressions concerning his mother , not, however, to such a degree as to exceed the bounds of vengeance, because in that case the wrong will be on thy side He is not reputed a man by the wise who contends with a furious elephant , but he is a man in reality who, when angry, speaks not idle words "

An ill-humoured fellow insulted a man who patiently bore it, saying " O hopeful youth ! I am worse than thou speakest of me, for I am more conscious of my faults than thou "

[1] Name of a celebrated Abassidc Khalifah of Baghdad

STORY XXXV

I WAS sitting in a vessel with a company of great men, when a boat which contained two brothers happened to sink near us. One of the great men promised a hundred *dinârs* to a sailor if he could save them both, whilst, however, the sailor was pulling out one, the other perished I said · "He had no longer to live[1] and therefore delay took place in rescuing him"

The sailor smiled, and replied "What thou hast said is certain, moreover, I preferred to save this one, because, when I once happened to lag behind in the desert, he seated me on his camel, whereas I had received a whipping by the hands of the other When I was a boy I recited 'He who doth right, doth it to his own soul, and he who doth evil, doth it against the same'"[2]

As long as thou canst, scratch the interior[3] of no one, because there are thorns on this road, be helpful in the affairs of a Dervish, because thou also hast affairs

[1] By his predestined fate

[2] Quran, ch xli, part of v 46

[3] To 'scratch the interior' is to injure the feelings

STORY XXXVI

THERE were two brothers, one of them in the service of the Sultân, and the other gaining his livelihood by the effort of his arm. The wealthy man once asked his destitute brother why he did not serve the Sultân, in order to be delivered from the hardship of labouring. He replied: "Why labourest thou not, to be delivered from the baseness of service, because philosophers have said that it is better to eat barley-bread and to sit than to gird oneself with a golden belt and to stand in service. To leaven mortar of quicklime with the hand is better than to hold them on the breast before the Amir."

STORY XXXVII

SOMEONE had brought information to Nushirvân the Just that an enemy of his had been removed from this world by God the Most High. He asked: "Hast thou heard anything about His intending to spare me? There is no occasion for our rejoicing at a foe's death, because our own life will also not last for ever."

STORY XXXVIII

A COMPANY of philosophers were discussing a subject in the palace of Kesra,[1] and Barzachumihr having remained silent, they asked him why he took no share in the debate? He replied: "Viziers are like physicians, and the latter give medicine to the sick only; but, as I perceive that your opinions are in conformity with propriety, I have nothing to say about them. When an affair succeeds without my idle talk it is not meet for me to speak thereon. But, if I see a blind man near a well, it is a crime for me to remain silent."

[1] Kesra stands for Nushirvan the Just, called also Khosroes or Chosroes by the Byzantine Greeks.

STORY XXXIX

HÂRÛN-AL-RASHID said when the country of Egypt was surrendered to him: "In contrast to the rebel, who had, in his arrogance of [being sovereign of] Egypt, pretended to be God, I shall bestow this country upon the meanest of my slaves." He had a stupid negro, Khosaib by name, whom he made governor of Egypt, but his intellect and discrimination were so limited that, when the tribe of Egyptian agriculturists complained and stated that they had sown cotton along the banks of the Nile and that an untimely rain had destroyed it, he replied: "You ought to have sown wool!"

A pious man heard this and said: "If livelihood were increased by knowledge, none would be more needy than the ignorant; nevertheless the ignorant receive a livelihood at which the learned stand aghast. The luck of wealth consists not in skill, but only in the aid of heaven. It happens in the world that many silly men are honoured and sages despised. If an alchemist has died in grief and misery,[1] a fool discovered a treasure amidst ruins."

[1] Alchemists search for the philosopher's stone, and attempt to transmute base metals into gold, but meet with disappointment.

STORY XL

Iskandur Rûmi,[1] having been asked how he had conquered the east and the west, considering that the treasures, territories, reigns, and armies of former kings exceeded his own, and they had not gained such a victory, replied "Whatever country I conquered by the aid of God the Most High, I abstained from distressing its population and spoke nothing but good of the King The intelligent will not call him great who speaks ill of the great. All this is nothing, as it passes away, throne and luck, command and prohibition, taking and giving Injure not the name of those who have passed away, in order that thy own name may subsist"

[1] Alexander the Great

II

THE MORALS OF DERVISHES

THE BUDDING OF MY YOUTH OVERCAME ME

[p. 68]

STORY XLI

ONE of the great devotees having been asked about his opinion concerning a hermit whom others had censured in their conversation, he replied: "I do not see any external blemishes on him, and do not know of internal ones."

Whomsoever thou seest in a religious habit, consider him to be a religious and good man; and, if thou knowest not his internal condition, what business has the Muhtasib[1] inside the house?

[1] This word has already been explained in the footnote on p. 27

STORY XLII

I SAW a Dervish who placed his head upon the threshold of the Ka'bah, groaned, and said "O forgiving, O merciful one! Thou knowest what an unrighteous, ignorant man can offer to Thee I have craved pardon for the deficiency of my service, because I can implore no reward for my obedience; sinners repent of their transgressions, Arifs[1] ask forgiveness for their imperfect worship Devotees desire a reward for their obedience, and merchants the price of their wares, but I, who am a worshipper, have brought hope and not obedience, I have come to beg and not to trade—deal with me as Thou deemest fit. Whether Thou killest me, or forgivest my crime, my face and head are on Thy threshold, a slave has nothing to command, whatever Thou commandest, I obey"

I saw a mendicant at the door of the Ka'bah who said this, and wept abundantly "I ask not for the acceptance of my service, but for drawing the pen of pardon over my sins"

[1] An 'Arif' is a Sufi who has attained the degree of *ma'rifat* or (divine) knowledge

STORY XLIII

I SAW A'bd-ul-Qâder Gaillani[1] in the sanctuary of the Ka'bah, with his face on the pebbles, and saying: "O Lord! Pardon my sins, and, if I deserve punishment, cause me to arise blind on the day of resurrection, that I may not be ashamed in the sight of the righteous."

With my face on the earth of helplessness, I say every morning as soon as I become conscious: "O Thou whom I shall never forget, wilt Thou at all remember Thy slave?"

[1] Name of a celebrated Dervish, whom a certain sect of Faqirs now still profess to follow in India as '*Pir*'.

STORY XLIV

A THIEF paid a visit to the house of a pious man, but, although he sought a great deal, found nothing, and was much grieved. The pious man, who knew this, threw the blanket upon which he had been sleeping into the way of the thief, that he might not go away disappointed

I heard that men of the way of God have not distressed the hearts of enemies, how canst thou attain that dignity who quarrellest and wagest war against friends?

The friendship of pure men, whether in thy presence or absence, is not such as will find fault behind thy back and is ready to die [for thee] before thy face

Who brings the faults of another to thee and enumerates them will undoubtedly carry thy faults to others

STORY XLV

SEVERAL travellers were on a journey together, and equally sharing each other's troubles and comforts I desired to accompany them, but they would not agree. Then I said · "It is foreign to the manners of great men to turn away the face from the company of the poor, and so deprive themselves of the advantage they might derive therefrom, because I for one consider myself sufficiently strong and energetic to be of service to men, and not an encumbrance Although I am not riding on a beast, I shall aid you in carrying blankets"

One of them said "Do not be grieved at the words thou hast heard, because some days ago a thief in the guise of a Dervish arrived and joined our company. How can people know who is in the dress? The writer is aware what the book contains As the state of Dervishes is safe,[1] we entertained no suspicion of him, and received him as a friend

"The outward state of Arifs is the patched dress,
It suffices as a display to the face of the people
The abandoning of the world, of lust, and of desire
Is sanctity, not the abandonment of the robe only.

"We travelled one day till the night set in, during which we slept near a fort, and the graceless thief, taking up the water-pot of a companion, pretending to go for an ablution, departed for plunder

"A pretended Saint who wears the Dervish garb
Has made of the Ka'bah's robes the covering of an ass[2]

[1] Meaning that the character of Dervishes is considered good and safe

[2] Here the patched garb of the Dervish is compared to the costly robes with which the Ka'bah of Mekkah is covered, and the hypocrite who wears it degrades it

"After disappearing from the sight of the Dervishes, he went to a tower, from which he stole a casket, and, when the day dawned, the dark-hearted wretch had already progressed a considerable distance In the morning the guiltless sleeping companions were all taken to the fort and thrown into prison From that date we renounced companionship and took the road of solitude, according to the maxim 'Safety is in solitude' When one of a tribe has done a foolish thing no honour is left either to the low or the high Seest thou not how one ox of the pasturage defiles all oxen of the village?"

I replied "Thanks be to the God of majesty and glory, I have not been excluded from the advantages enjoyed by Dervishes, although I have separated myself from their society. I have profited by what thou hast narrated to me, and this admonition will be of use through life to persons like me For one rude fellow in the assembly the heart of intelligent men is much grieved If a tank be filled with rose-water, a dog falling into it pollutes the whole"

STORY XLVI

A hermit, being the guest of a Pâdshâh, ate less than he wished when sitting at dinner, and, when he rose for prayers, he prolonged them more than was his wont, in order to enhance the opinion entertained [by the Pâdshâh] of his piety

When he returned to his own house, he desired the table to be laid out for eating He had an intelligent son, who said: "Father! Hast thou not eaten anything at the repast of the Sultân?"

He replied "I have not eaten anything to serve a purpose"

The boy said "Then likewise say thy prayers again, as thou hast not done anything to serve that purpose"

STORY XLVII

I REMEMBER, being pious in my childhood, rising in the night, addicted to devotion and abstinence One night I was sitting with my father, remaining awake and holding the beloved Qurân in my lap, whilst the people around us were asleep I said . " Not one of these persons lifts up his head, or makes a genuflection. They are as fast asleep as if they were dead."

He replied · " Darling of thy father ! Would that thou wert also asleep, rather than disparaging people "

The pretender sees no one but himself,
Because he has the veil of conceit in front ,
If he were endowed with a God-discerning eye,
He would see that no one is weaker than himself

STORY XLVIII

A GREAT man was praised in an assembly, and, his good qualities being extolled, he raised his head and said · "I am such as I know myself to be. O thou who reckonest my virtues, refrain from giving me pain , these are my open, and thou knowest not my hidden, qualities "

My person is, to the eyes of the world, of good aspect , but my internal wickedness makes me droop my head with shame The peacock is for his beauteous colours by the people praised, whilst he is ashamed of his ugly feet

STORY XLIX

ONE of the devotees of Mount Lebanon, whose piety was famed in the Arab country and his miracles well known, entered the cathedral mosque of Damascus, and was performing his purificatory ablution on the edge of a tank when his feet slipped and he fell into the reservoir, but saved himself with great trouble After the congregation had finished their prayers, one of his companions said " I have a difficulty "

He asked " What is it ? "

He continued " I remember that the Sheikh walked on the surface of the African sea without his feet getting wetted, and to-day he nearly perished in this paltry water, which is not deeper than a man's stature, what reason is there in this ? "

The Sheikh drooped his head into the bosom of meditation, and said after a long pause " Hast thou not heard that the prince of the world, Muhammad the chosen, upon whom be the benediction of Allah and peace, has said 'I have a time with Allah, during which no Cherubim[1] nor inspired prophet is equal to me', but he did not say that such was always the case "

The time alluded to was when Gabriel or Michael inspired him, whilst on other occasions he was satisfied with the society of Hafsah and Zainab[2] The visions of the righteous one are between brilliancy and obscurity Thou showest Thy countenance and then hidest it, enhancing Thy value and augmenting our desire[3]

[1] The tri-literal root of this word, which is the same in Arabic and in Hebrew, means nearness, and the literal translation of the expression *Malak muqarrab,* used in the text, is an 'angel who is near [God]'

[2] After obtaining divine revelations from the above-named two archangels, the prophet enjoyed himself with two of his favourite ladies

[3] Literally 'Thou makest Thy *bazâr* and our fire sharp'

I behold whom I love, without an intervention,
Then a trance befalls me, I lose the road;
It kindles fire, then quenches it with a sprinkling shower,
Wherefore thou seest me burning, and drowning.

STORY L

ONE asked the man who had lost his son[1]: "O noble and intelligent old man! As thou hast smelt the odour of his garment from Egypt,[2] why hast thou not seen him in the well of Canaan?"

He replied "My state is that of leaping lightning; one moment it appears, and at another vanishes I am sometimes sitting in high heaven, sometimes I cannot see the back of my foot Were a Dervish always to remain in that state, he would not care for the two worlds"[3]

[1] Jacob is meant, who lost Joseph

[2] Such is the Moslem tradition

[3] If a Dervish were perpetually in a trance of ecstasy, he would desire the pleasures neither of this, nor of the next world

STORY LI

I SPOKE in the cathedral mosque of Damascus a few words by way of a sermon, but to a congregation whose hearts were withered and dead, not having travelled from the road of the world of form [*i e* the physical] to the world of meaning [*i e.* the moral world], I perceived that my words took no effect, and that burning fire does not kindle moist wood I was sorry for instructing brutes, and holding forth a mirror in a locality of blind people, I had, however, opened the door of meaning and was giving a long explanation of the verse 'We are nearer unto Him than the jugular vein,'[1] till I said, " The Friend[2] is nearer to me than myself, but it is more strange that I am far from Him. What am I to do ? To whom can it be said that He is in my arms, but I am exiled [from Him] "

I had intoxicated myself with the wine of these sentiments, holding the remnant of the cup [of the sermon] in my hand, when a traveller happened to pass near the edge of the assembly, and the last turn [of the circulating cup, *i e* the above verses] made such an impression upon him that he shouted, and the others joined him who began to roar, whilst the raw portion of the congregation became turbulent, whereon I said " Praise be to Allah ! Those who are far away, but intelligent, are in the presence [of Allah], and those who are near, but blind, are distant "

When the hearer understands not the meaning of words, do not look for the effect of the orator's force, but raise an extensive field of desire that the eloquent man may strike the ball [of effect].

[1] See Qurân, ch l, part of v 15
[2] In Sûfi parlance ' the Friend ' means ' God '

STORY LII

ONE night in the desert of Mekkah I had become so weak from want of sleep that I was unable to walk, and, laying myself down, told the camel-driver to let me alone How far can the foot of a wretched pedestrian go, when a dromedary gets distressed by its load? Whilst the body of a fat man becomes lean, a weak man will be dead of exhaustion

He replied "O brother! The sanctuary[1] is in front of us and brigands in the rear If thou goest thou wilt prosper; if thou sleepest thou wilt die"

It is pleasant to sleep under an acacia on the desert road; but, alas! thou must bid farewell to life on the night of departure.

[1] This is one of the names of Mekkah

STORY LIII

I SAW a holy man on the seashore who had been wounded by a tiger. No medicine could relieve his pain, he suffered much, but he nevertheless constantly thanked God the Most High, saying "Praise be to Allah that I have fallen into a calamity, and not into sin. If that beloved Friend decrees me to be slain, I shall not say that moment that I grieve for life, or say 'What fault has Thy slave committed?' My grief will be for having offended Thee."

STORY LIV

A Dervish, who had fallen into want, stole a blanket from the house of a friend The judge ordered his hand to be amputated; but the owner of the blanket interceded, saying that he had condoned the fault

The judge rejoined "Thy intercession cannot persuade me to neglect the provision of the law"

The man continued "Thou hast spoken the truth, but amputation is not applicable to a person who steals some property dedicated to pious uses, [moreover] a beggar possesses nothing, and whatever belongs to a Dervish is dedicated to the use of the needy"

Thereon the judge released the culprit, saying "The world must indeed have become too narrow for thee, that thou hast committed no theft except from the house of such a friend"

He replied "Hast thou not heard the saying 'Sweep out the house of friends and do not knock at the door of foes'?"

If thou sinkest in a calamity, be not helpless, strip thy foes of their skins, and thy friends of their fur coats.

STORY LV

A PÂDSHÂH, meeting a holy man, asked him whether he did not sometimes remember him [for the purpose of getting presents] He replied "Yes, I do, whenever I forget God"

Whom He drives from His door, runs everywhere,
Whom He calls, runs to no one's door

STORY LVI

A PIOUS man saw in a dream a Pâdshâh in paradise and a devotee in hell, whereon he asked for the reason of the former's exaltation and the latter's degradation, saying that he had imagined the contrary ought to be the case He received the following answer "The Pâdshâh had, for the love he bore to Dervishes, been rewarded with paradise, and the devotee had, for associating with Pâdshâhs, been punished in hell"

STORY LVII

A BAREHEADED and barefooted pedestrian who had arrived from Kufah with the Hejâz-caravan [of pilgrims] joined us, strutted about, and recited. "I am neither riding a camel nor under a load like a camel, I am neither a lord of subjects nor the slave of a potentate, grief for the present, or distress for the past, does not trouble me, I draw my breath in comfort and thus spend my life"

A camel-driver shouted to him "O Dervish! Where art thou going? Return! for thou wilt expire from hardships"

He paid no attention, but entered the desert and marched

When we reached the [station at the] palm-grove of Mahmûd, the rich man was on the point of death, and the Dervish, approaching his pillow, said "We have not expired from hardship, but thou hast died on a dromedary"

A man wept all night near the head of a patient, when the day dawned he died, and the patient revived Many a fleet charger has fallen dead, while a lame ass has reached the station alive. Often healthy persons were in the soil buried, and the wounded did not die

STORY LVIII

A HERMIT, having been invited by a Pâdshâh, concluded that if he were to take some medicine to make himself weak he might perhaps enhance the opinion [of the Pâdshâh] regarding his merits, but it is related that the medicine was lethal, so that when he partook of it he died

Devotees with their face towards the world say their prayers with their back to the Qiblah [1] When a worshipper calls upon his God, he must know no one besides God

[1] The direction towards Mekkah to be kept in view when praying in any part of the world for which purpose a diminutive compass, called Qiblah-numâ, or simply Qiblah, is used when necessary.

STORY LIX

A CARAVAN having been plundered in the Yunân country, and deprived of boundless wealth, the merchants went and lamented, beseeching God and the prophet to intercede for them [with the robbers], but ineffectually When a dark-minded robber is victorious, what cares he for the weeping of the caravan?

Loqmân the philosopher being among the people of the caravan, one of them asked him to speak a few words of wisdom and advice to the robbers, so that they might perhaps return some of the property they had plundered, because the loss of so much wealth would be lamentable Loqmân replied "It would be lamentable to utter one word of wisdom to them The rust which has eaten into iron cannot be removed by polishing Of what use is preaching to a black heart? An iron nail cannot be driven into a rock"

Help the distressed in the day of prosperity, because comforting the poor averts evil from thyself When a mendicant implores thee for a thing, give it, or else an oppressor may take it by force

STORY LX

Despite of the abundant admonitions of the most illustrious Sheikh Abulfaraj Ben Jûzi to shun musical entertainments and to prefer solitude and retirement, the budding of my youth overcame me, my sensual desires were excited, so that, unable to resist them, I walked some steps contrary to the opinion of my tutor, enjoying myself in musical amusements and convivial meetings When the advice of my Sheikh occurred to my mind, I said "If the Qâzi' were sitting with us, he would clap his hands, if the Muhtasib were bibbing wine, he would excuse a drunkard"

[Thus I lived] till I paid one night a visit to an assembly of people, in which I saw a musician Thou wouldst have said he was tearing up the vital artery with his fiddle-bow, his voice was more unpleasant than the wailing of one who lost his father The audience now stopped their ears with their fingers, and now put them on their lips to silence him "We became ecstatic by the sounds of pleasing songs, but thou art such a singer that when thou art silent we are pleased No one feels pleased by thy performance, except at the time of departure when thou pleasest."

When that harper began to sing, I said to the host "For God's sake put mercury in my ear, that I may not hear, or open the door that I may go away"

In short, I tried to please my friends, and succeeded, after a considerable struggle [against my repugnance], in spending the whole night there The Muezzin shouted the call to prayers out of time, not knowing how much of the night had elapsed, ask the length of the night from my eyelids, for sleep did not enter my eyes one moment.

In the morning I took my turban from my head, with one

dinâr from my belt by way of gratification, and placed them before the musician, whom I embraced and thanked. My friends, who saw that my appreciation of his merits was unusual, attributed it to the levity of my intellect and laughed secretly; one of them, however, lengthened out his tongue of objection, and began to reproach me, saying that I had committed an act repugnant to intelligent men by bestowing a portion of my professional dress upon a musician who had all his life not a *dirhem* laid upon the palm of his hand, nor filings of silver or of gold placed on his drum

> *A musician! Far be he from this happy abode!*
> *No one ever saw him twice in the same place!*
> *As soon as the shout rose from his mouth,*
> *The hair on the bodies of the people stood on end,*
> *The fowls of the house, terrified by him, flew away,*
> *Whilst he distracted our senses, and tore his throat!*

I said "It will be proper to shorten the tongue of objection, because his talent has become evident to me" He then asked me to explain the quality of it in order to inform the company, so that all might apologise for the jokes they had cracked about me I replied "Although my Sheikh had often told me to abandon musical entertainments, and had given me abundant advice, I did not mind it This night my propitious horoscope and my august luck have guided me to this place, where I have, on hearing the performance of this musician, repented and vowed] never again to attend at singing and convivial parties"

A pleasant voice, from a sweet palate, mouth and lips, whether employed in singing or not, enchants the heart, but the melodies of lovers, of Isfahân, or of the Hejâz, from the windpipe of a bad singer, are not nice

STORY LXI

LOQMÂN, being asked from whom he had learnt civility, replied: "From those who had no civility, because what appeared to me unbecoming in them I refrained from doing."

Not a word is said even in sport without an intelligent man taking advice thereby; but if a hundred chapters of wisdom are read to a fool, all strike his ear merely as sport.

STORY LXII

IT is related that a hermit consumed during one night ten *mann*[1] of food, and perused the whole Qurân till morning. A pious fellow, who had heard of this, said: "It would have been more excellent if he had eaten half a loaf, and slept till the morning."

Keep thy interior empty of food, that thou mayest behold therein the light of *ma'rifet*. Thou art empty of wisdom for the reason that thou art replete with food up to the nose.

[1] One *mann* is by some stated to be 80 pounds!

STORY LXIII

A MAN had by his sins forfeited the divine favour, but the lamp of grace nevertheless [afterwards again] so shone upon his path that it guided him into the circle of religious men, and, by the blessing of his association with Dervishes, as well as by [the example of] their righteousness, the depravities of his character were transmuted into virtues, and he refrained from lust and passion, but the tongues of the malevolent were lengthened with reference to his character, alleging that it was the same as it had ever been, and that his abstinence and piety were spurious

By apology and penitence one may be saved from the wrath of God, but cannot be saved from the tongues of men.

He could no longer bear the reviling tongues, and complained to the Pir of the Tariqat [1] The Sheikh wept and said · " How wilt thou be able to be sufficiently grateful for this [divine] favour, that thou art better than the people imagine? How long wilt thou say ' The malevolent and envious are searching out the defects of my humble self, sometimes they arise to shed my blood, sometimes they sit down to curse me '? To be good, and to be ill spoken of by the people, is better than to be bad, and considered good by them Look at me, whom the good opinion of our contemporaries deems to be perfect, whereas I am imperfection itself If I were doing what I speak I would be of good conduct and a devotee Verily I am veiled from the eyes of my neighbours, but Allah knows my secret, and my overt, concerns The door is locked to the access of people that they may not spread out my faults What profiteth a closed door? The Omniscient knows what I conceal, or reveal "

[1] The ' Pir ' is the spiritual director of Dervishes, and guide in the ' Tariqat, i e road to perfection

STORY LXIV

I complained to one of the Sheikhs that a certain man had falsely accused me of lasciviousness He replied "Put him to shame by thy good conduct"

Be thou well behaved, that a maligner may not find occasion to speak of thy faults ' When the harp is in proper tune, how can the hand of the musician correct it ?

STORY LXV

One of the Sheikhs of Syria, being asked on the true state of the Sûfis, replied "In former times they were a tribe in the world, apparently distressed, but in reality contented, whereas to-day they are people outwardly satisfied, but inwardly discontented"

If my heart roams away from thee every hour, thou wilt find no tranquillity in solitude, but if thou possessest property, dignity, fields, and wares, if thy heart be with God, thou wilt be a recluse.

STORY LXVI

I REMEMBER having once walked all night with a caravan, and then slept on the edge of the desert A distracted man, who had accompanied us on that journey, raised a shout, ran towards the desert, and took not a moment's rest When it was daylight, I asked him what state of his that was He replied·

" I saw the bulbuls commencing to lament on the trees, the partridges on the mountains, the frogs in the water, and the beasts in the desert, so I bethought myself that it would not be becoming for me to sleep in carelessness, whilst they all were praising God

" Yesterday at dawn a bird lamented, depriving me of sense, patience, strength, and consciousness One of my intimate friends, who had perhaps heard my [distressed] voice, said ' I could not believe that thou wouldst be so dazed by a bird's cry ! ' I replied ' It is not becoming to humanity that I should be silent when birds chant praises ' "

STORY LXVII

It once happened that in a journey to the Hejâz[1] a company of young and pious men, whose sentiments harmonised with mine, were my fellow-travellers They occasionally sang, and recited spiritual verses, but we had with us also an A'bid[2] who entertained a bad opinion of the behaviour of the Dervishes and was ignorant of their sufferings When we reached the palm-grove of the Beni Hallâl, a black boy of the encampment, falling into a state of excitement, broke out in a strain, which brought down the birds from the sky, I saw, however, the camel of the A'bid, which began to prance, throwing him and running into the desert

Knowest thou what that matutinal bulbul said to me? What man art thou to be ignorant of love? The Arabic verse threw a camel into ecstasy[3] and joy, if thou hast no taste, thou art an ill-natured brute When a camel's head is turned by the frenzy of joy and a man does not feel it, he must be an ass When the winds blow over the plain, the branches of the ban-tree bend, not hard rocks

Whatever thou beholdest chants His[4] praises, he knows this who has the true perception Not only the bulbul on the rose-bush sings praises, but every bramble is a tongue, extolling Him.

[1] Namely, pilgrimage to Mekkah, which is in the Hejâz.

[2] A hermit, recluse, and devotee

[3] Ecstasy is the fifth state, or degree, of the Tariqat, or 'Road' [to perfection]

[4] The praises of God

STORY LXVIII

THE life of a King was drawing to a close, and he had no successor. He ordered in his last testament that the next morning [after his death] the first person entering the gate of the city be presented with the royal crown and be entrusted with the government of the realm It so happened that the first person who entered was a mendicant, who had all his life subsisted on the morsels he collected, and had sewn patch after patch upon his clothes The pillars of the State and grandees of the court executed the injunction of the King, and bestowed upon him the government and the treasures , whereon the Dervish reigned for a while, until some Amirs of the monarchy withdrew their necks from his obedience, and Kings from every side began to rise for hostilities and to prepare their armies for war At last his own troops and subjects also rebelled and deprived him of a portion of his dominions This event afflicted the mind of the Dervish, until one of his old friends, who had been his companion when he was yet himself a Dervish, returned from a journey, and, seeing him in such an exalted position, said .

" Thanks be to God the Most High and Glorious that thy rose has thus come forth from the thorn, and thy thorn was extracted from thy foot Thy high luck has aided thee, and prosperity with fortune has guided thee, till thou hast attained this position Verily hardship is followed by comfort A flower is sometimes blooming, and sometimes withering, a tree is at times nude, and at times clothed "

He replied " Brother ! Condole with me, because there is no occasion for congratulation When thou sawest me last, I was distressed for bread, and now a world of distress has overwhelmed me If I have no wealth, I grieve , if I have some, the love of it captivates me. There is no greater calamity than

worldly goods; both their possession and their want are griefs"

If thou wishest for power, covet nothing except contentment, which is sufficient happiness. If a rich man pours gold into thy lap, care not a moment for thanking him, because often I heard great men say. 'The patience of a Dervish is better than the gift of a rich man.'[1]

[1] This is to be understood in a spiritual sense to the effect that the poverty of a Dervish, which he bears patiently, is more salutary to him than riches, which tempt him to become worldly, this is also the reason why a Dervish is not to thank for gold poured into his lap

STORY LXIX

A MAN had a friend, who held the office of Devân[1] to the Pâdshâh, but whom he had not seen for a long time, and, a man having asked him for the reason, he replied: "I do not want to see him" A dependent, however, of the Devân, who also happened to be present, queried: "What fault has he committed that thou art unwilling to meet him?" He replied: "There is no fault in the matter, but a friend who is a Devân may be seen when he is removed from office"

Whilst in greatness and in the turmoil of business, they do not like to be troubled by neighbours, but when they are depressed and removed from office, they will lay open their heart's grief to friends

[1] Minister of State, or Premier

STORY LXX

ABU HARIRAH,[1]—may the approbation of Allah be upon him! —was in the habit of daily waiting upon the Mustafa[2]—peace on him!—who said: " Abu Harirah, visit me on alternate days, that our love may increase "

A man said to a devotee " Beautiful as the sun is, I never heard that anybody took it for a friend, or fell in love with it ", and he replied " This is because it may be seen daily, except in winter, when it is veiled, and beloved "

There is no harm in visiting people, but not till they say " It is enough! " If thou findest fault with thyself, thou wilt not hear others reproaching thee!

[1] Literally, 'Father of the Kitten,' from his habit of always carrying one about He was one of the companions of Muhammad

[2] Literally, 'the Elect,' another name for Muhammad as the chosen prophet

STORY LXXI

HAVING become tired of my friends in Damascus, I went into the desert of Jerusalem and associated with animals, till the time when I became a prisoner of the Franks, who put me to work with infidels in digging the earth of a moat in Tarapolis, when one of the chiefs of Aleppo, with whom I had formerly been acquainted, recognised me, and said · "What state is this?" I recited

> *"I fled from men to mountain and desert,*
> *Wishing to attend upon no one but God,*
> *Imagine what my state at present is,*
> *When I must be satisfied in a stable of wretches."*

The feet in chains with friends is better than to be with strangers in a garden

He took pity on my state and ransomed me for ten *dinârs* from the captivity of the Franks, taking me to Aleppo, where he had a daughter, and married me to her, with a dowry of one hundred *dinârs* After some time had elapsed, she turned out to be ill-humoured, quarrelsome, disobedient, abusive in her tongue, and embittering my life A bad wife in a good man's house is his hell in this world already Alas for a bad consort, alas! Preserve us, O Lord, from the punishment of fire

Once she lengthened her tongue of reproach, and said. "Art thou not the man whom my father purchased from the Franks for ten *dinârs*?"

I replied "Yes, he bought me for ten *dinârs*, and sold me into thy hands for one hundred *dinârs*"

I heard that a sheep had by a great man been rescued from the

jaws and the power of a wolf, in the evening he stroked her throat with a knife, whereon the soul of the sheep complained thus: " Thou hast snatched me away from the claws of a wolf, but at last I see thou art thyself a wolf."

STORY LXXII

A PÂDSHÂH asked a hermit: "How spendest thou thy precious time?" He replied: "I am all night engaged in prayer, during the morning in supplications, and the rest of the day in restricting my expenses." Then the King ordered a sufficient allowance to be allotted to him, so as to relieve him of the cares of his family.

O thou! who art encumbered with a family, think no more of ever enjoying freedom; cares for children, raiment, and food restrain thee from the heavenly kingdom. Every day I renew my determination to wait upon God until the night. In the night, while tying the knot of prayer, I think what my children will eat on the morrow.

STORY LXXIII

A MAN, professing to be a hermit in the desert of Syria, attended for years to his devotions, and subsisted on the leaves of trees. A Pâdshâh, who had gone in that direction by way of pilgrimage, approached him and said: "If thou thinkest proper, we shall prepare a place for thee in the town, where thou wilt enjoy leisure for thy devotions, and others may profit by thy spiritual advice, as well as imitate thy good works."

The hermit refused compliance, but the pillars of the State were of opinion that, in order to please the King, he ought to spend a few days in town to ascertain the state of the place, so that if [he feared that] the purity of his precious time might become turbid by association with strangers, he would still have the option [to refuse compliance]. It is related that the hermit entered the town, where a private garden-house of the King, which was a heart-expanding and soul-refreshing locality, had been prepared to receive him.

> *Its red roses were like the cheeks of belles,*
> *Its hyacinths like the ringlets of mistresses;*
> *Protected from the inclemency of mid-winter,*
> *Like sucklings who have not yet tasted the nurse's milk.*

The King immediately sent him a beautiful slave-girl. After [beholding] this hermit-deceiving crescent moon of the form of an angel, and the beauty of a peacock, after seeing her it would be impossible to an anchorite's nature to remain patient. After her he sent likewise a slave-boy of wonderful beauty, and graceful placidity.

The hermit began to eat delicious foods, to wear nice clothes, to enjoy fruit and perfumed confectionery, as well as to

contemplate the beauty of the slave-boy and -girl in conformity with the maxim of wise men, who have said that the curls of belles are fetters to the feet of the intellect and a snare to a sagacious bird In short, the happiness of his [former] time of contentedness had come to an end, as the saying is: 'Any Faqih, Pir, and Murid,[1] or pure-minded orator, descending into the base world, sticks in the honey like a fly.'

Once a King desired to visit him, but saw the hermit changed from his former state, as he had become red, white, and corpulent When the King entered, he beheld him reclining on a couch of gold brocade, whilst the boy and the fairy stood near his head with a fan of peacock's feathers He expressed pleasure to behold the hermit in so comfortable a position, conversed with him on many topics, and said at the conclusion of the visit: "I am afraid of these two classes of men in the world: scholars and hermits."

The vizier, who was a philosopher and experienced in the affairs of the world, being present, said "O King! The conditions of friendship require thee to do good to both classes Bestow gold upon scholars, that they may read more, but give nothing to hermits, that they may remain hermits A hermit requires neither *dirhems* nor *dinârs*[2], if he takes any, find another hermit"

Who has a good behaviour and a secret with God, is an anchorite without the *Waqfbread*[3] or begged morsel With a handsome figure and heart-ravishing ear-tip [a girl] is a belle without turquoise ring or pendants

[1] A 'Faqih' is skilled in sacred and in civil law, 'Pir' is a spiritual guide, and 'Murid' a disciple of one

[2] Neither money of silver nor of gold

[3] '*Waqf*' is a pious endowment, and the above allusion means the food received therefrom by some Dervishes, whilst others beg for it

A Dervish of good behaviour and of happy disposition equires not the bread of the *Rebat*[1] nor the begged morsel. A ady endowed with a beauteous form and chaste face requires no aint, adornment, or turquoise ring.

[1] *Rebat* is a caravanserai, and also a monastery of Dervishes

STORY LXXIV

In conformity with the above sentiments an affair of importance emerged to a Pâdshâh, who thereon vowed that, if it terminated according to his wishes, he would present devotees with a certain sum of money. His wish having been fulfilled, it became necessary to keep his promise; accordingly he gave a purse of *dirhems* to one of his confidential servants, to distribute it among recluses. It is related that the slave was intelligent and shrewd; he walked about all day, and, returning at nightfall, kissed the *dirhems*, and deposited them before the King, with the remark that he had not found any devotees. The King rejoined: "What nonsense is this? As far as I know there are four hundred devotees in this town."

He said: "Lord of the world! Who is a devotee does not accept money, and who accepts it is not a devotee."

The King smiled and said to his courtiers: "Despite of my wishing to do good to this class of worshippers of God, this rogue bears them enmity and thwarts my wish, but truth is on his side."

> *If a devotee has taken* dirhems *and* dinârs,
> *Find another, who is more a devotee than he.*[1]

[1] A maxim nearly of the same purport already occurred in Story lxxiii.

STORY LXXV

ONE of the Ullemma of solid learning, having been asked for his opinion about *Waqfbread*, answered ' If it be accepted to ensure tranquillity of mind [from cares for food], and to obtain leisure for devotion, it is lawful, but if it be taken for maintenance it is forbidden." Bread is taken for the corner of devotion by pious men, and not the corner of devotion for bread

STORY LXXVI

A DERVISH arrived in a place, the owner of which was of a noble disposition, and had surrounded himself with a company of distinguished and eloquent men, each of whom uttered something elegant or jocular, according to the fashion of wits. The Dervish, who had travelled through the desert and was fatigued, had eaten nothing One of the company asked him by way of encouragement likewise to say something

The Dervish replied. "I do not possess distinction and eloquence like you, and have read nothing, so you must be satisfied with one distich of mine"

The company having agreed with pleasure, he recited

I am hungry and opposite to a table of food,
Like a bachelor at the door of a bath of females

The company, having thus been apprised of his famished condition, produced a table [with bread], but [as he began to eat greedily] the host said "Friend! At any rate stop a while till my servants roast some minced meats" Whereon the Dervish lifted his head and recited

Do not order pounded meat for my table,
To a pounded man simple bread is pounded meat

STORY LXXVII

A MURID said to his Pir · "What am I to do? I am troubled by the people, many of whom pay me visits By their coming and going they encroach upon my precious time"

He replied "Lend something to every one of them who is poor, and ask something from every one who is rich, and they will come round thee no more"

If a mendicant were the leader of the army of Islâm, the infidels would, for fear of his importunity run as far as China!

STORY LXXVIII

THE son of a Faqih said to his father "These heart-ravishing words of moralists make no impression upon me, because I do not see that their actions are in conformity with their speeches They teach people to abandon the world, but themselves accumulate silver and corn"

A scholar who only preaches and nothing more will not impress anyone when he speaks He is a scholar who commits no evil, not he who speaks to men but acts not himself. Will you enjoin virtue to mankind, and forget your own souls? A scholar who follows his lusts and panders to his body is himself lost, although he may show the way

The father replied "My son! It is not proper merely on account of this vain fancy to turn away the face from the instruction of advisers, to travel on the road of vanity, to accuse the Ullemma of aberration, and whilst searching for an immaculate scholar, to remain excluded from the benefits of knowledge, like a blind man who one night fell into the mud, and shouted 'O Mussalmans! Hold a lamp on my path!' Whereon a courtesan who heard him asked 'As thou canst not see the lamp, what wilt thou see with the lamp?' In the same way the preaching assembly is like the shop of a dealer in linen, because if thou bringest no money, thou canst obtain no wares, and if thou bringest no inclination to the assembly, thou wilt not get any felicity Listen with thy soul's ear to a scholar, although his actions may not be like his doctrines In vain does the gainsayer ask 'How can a sleeper awaken a sleeper?' A man must receive into his ears the advice, although it be written on a wall"

A pious man came to the door of a college from a monastery, he broke the covenant of the company of those of the

Tariqat.[1] I asked him what the difference between a scholar and a monk amounts to He replied "The former saves his blanket from the waves, whilst the latter strives to save the drowning man"

[1] 'Tariqat,' literally 'the road,' but meaning the road to perfection followed by Sûfis and Dervishes professing their doctrines

STORY LXXIX

A MAN was sleeping dead-drunk on the highway, and the bridle of spontaneity had slipped from his hands A hermit passed near him, and considered the disgraceful condition he was in The youth raised his head and recited "'When they passed near something contemptible, they passed it kindly' When thou beholdest a sinner be concealing and meek Turn not thy face from a sinner, O anchorite, look upon him with benignity If I am ignoble in my actions, pass me by like a noble fellow"

STORY LXXX

A COMPANY of vagabonds met a Dervish, spoke insulting words to him, struck him, and otherwise molested him, whereon he complained to his superior,[1] and explained the case

The Pir replied "My son! The patched frock of Dervishes is the garment of resignation, and who, wearing it, cannot bear injuries, is a pretender [only a false Dervish] not entitled to the frock."

A large river will not become turbid from stones, the Arif[2] who feels aggrieved is shallow water yet If he injures thee, bear it, because pardon will purify thee from sin O brother! As the end is dust, be dust before thou art turned into dust

[1] Spiritual director of the Tariqat

[2] 'Arif' is a Sufi who knows, *i e* has attained spiritual knowledge

STORY LXXXI

List to this story how in Baghdad a flag and a curtain fell into dispute Travel-stained, dusty, and fatigued, the flag said to the curtain by way of reproach · "I and thou, we are born fellow-servants, slaves of the Sultân's palace Not a moment had I rest from service, in season and out of season I travelled about, thou hast suffered neither toil nor siege, not from the desert, wind, nor dust and dirt My step in the march is more advancing, then why is thy honour exceeding mine? Thou art upon moon-faced servants, or jessamine-scented slave-girls, I have fallen into 'prentice hands, I travel with foot in fetters and head fluttering"

[The curtain] said "My head is on the threshold, not like thine, in the heavens Who carelessly lifts up his neck throws himself upon his neck"

STORY LXXXII

A PIOUS man saw an acrobat in great dudgeon full of wrath and foaming at the mouth He asked. "What is the matter with this fellow?"

A bystander said "Someone has insulted him"

He remarked· "This base wretch is able to lift a thousand ***mann*** of stones, and has not the power to bear one word Abandon thy claim to strength and manliness, thou art weak-minded and base, whether thou be a man or woman! If you art able, make a sweet mouth, it is not manliness to strike the fist on a mouth"

Although able to tear up an elephant's front, he is not a man who possesses no humanity A man's nature is of earth, if he is not humble[1] he is not a man

[1] As in many other passages, so also here it was impossible to render the homophony of words having different meanings, accordingly '*khak*' has been translated 'earth,' and *khak* by 'humble'

STORY LXXXIII

I ASKED a good man concerning the [good] qualities of the brethren of purity[1] He replied "The least of them is that they prefer to please their friends rather than themselves, and philosophers have said that a brother who is fettered by affairs relating to himself is neither a brother nor a relative."

If thy fellow-traveller hastens, he is not thy fellow. Tie not thy heart to one whose heart is not tied to thine When a kinsman possesses no virtue and piety, then severing connection is better than love of kinship.

I remember that an opponent objected to the last two lines, saying "God the Most High and Glorious has in His noble Book prohibited the severing of connection with relatives, and has commanded us to love them, what thou hast alleged is contrary to it"

I replied "Thou art mistaken, because, according to the Qurân, Allah the Most High has said, 'If they both [*i e* father and mother] strive to induce thee to associate with Me that concerning which thou hast no knowledge, obey them not.'"[2]

> *A thousand kinsmen who are strangers to God*
> *Are the sacrifice for one stranger who knows Him*

[1] Also the Sufis are called 'Ikhvân ussafa,' or 'Brethren of Purity,' by some, although the name properly applies to a celebrated literary society which produced many works of interest

[2] Qurân, ch xxxi, v 14 Here by 'associating with,' the attributing of partners to God, namely idolatry, is meant

STORY LXXXIV

A KIND old man in Baghdad gave his daughter to a cobbler, the cruel little man so bit her that blood flowed from the daughter's lips Next morning the father saw her thus, and going to the bridegroom asked him "O mean wretch! What teeth are these? Chewest thou thus her lips? They are not leather I do not say these words in jest, leave joking off, and enjoy her seriously If ill-humour becomes fixed in a nature, it will not leave it till the time of death"

STORY LXXXV

A FAQIH had a very ugly daughter, and when she attained puberty no one was inclined to marry her in spite of her dowry and wealth Bad is the brocade and damask cloth which is upon an ugly bride

At last it became necessary to marry her to a blind man, and it is related that on the said occasion a physician arrived from Serandip[1] who was able to restore sight to the blind The Faqih, being asked why he had not put his son-in law under treatment, replied "I fear that if he is able to see he will divorce my daughter"

It is better if the husband of an ugly woman is blind

[1] This is a corruption of the Sanskrit expression 'Suvarna Dvipa' 'Gold Island,' which is the name for Ceylon, according to Oriental authors, but according to European authors, for Sumatra

STORY LXXXVI

A PÂDSHÂH was casting a glance of contempt upon a company of Dervishes, and one of them, understanding by his sagacity the meaning of it, said "O King! In this world we are inferior to thee in dignity, but more happy in life In death we are equal, and in the resurrection superior to thee"

Though the master of a country may have enjoyment and the Dervish may be in need of bread, in that hour when both of them will die they will take from the world not more than a shroud When thou takest thy departure from the realm it will be better to be a mendicant than a Pâdshâh

Externally the Dervish shows a patched robe and a shaved head, but in reality his heart is living, and his lust dead He does not sit at the door of pretence, away from people, to fight against them if they oppose him, because when a millstone rolls from a mountain he is not an Arif who gets out of the way of the stone.

The way of Dervishes is praying, gratitude, service, obedience, almsgiving, contentment, professing the unity of God, trust, submission, and patience Whoever possesses these qualities is really a Dervish, although he may wear an elegant robe, whereas a prattler who neglects his orisons, is luxurious, sensual, turns day into night in the bondage of lust, and night into day in the sleep of carelessness, eats whatever he gets, and speaks whatever comes upon his tongue, is a profligate, although he may wear the habit of a Dervish [1]

> *O thou whose interior is denuded of piety*
> *But wearest outwardly the garb of hypocrisy,*
> *Do not display a curtain of seven colours,*
> *Thou hast reed mats inside thy house*

[1] The word is '*a'ba,*' meaning a striped cloak peculiar to Dervishes

STORY LXXXVII

I SAW bouquets of fresh roses tied upon a cupola of grass I asked · "What! is despicable grass to sit also in the line of the roses?"

The grass wept and said "Hush! Companionship does not obliterate nobility Although I have no beauty, colour, and perfume, am I not, after all, the grass of His[1] garden? I am the slave of a bountiful lord, cherished from old by His liberality. Whether I possess virtue or not I hope for grace from the Lord, although I possess no property, no capital to offer as obedience, He knows the remedy for the slave to whom no support remains It is customary that the owner gives a writ of emancipation to an old slave O God, who hast adorned the universe, be bountiful to Thy old slave"

Sa'di, take the road to the Ka'bah of submission O man of God! Follow the way of God

Unlucky is he who turns his head away from this door, for he will find no other door

[1] God's garden

STORY LXXXVIII

A SAGE having been asked whether liberality or bravery is better, replied: "He who possesses liberality needs no bravery."

It is written on the tomb of Behrâm Gûr[1]: 'A liberal hand is better than a strong arm.'

Hâtim Tâi[2] has passed away, but for ever his high name will remain celebrated for beneficence. Set aside the Zekât[3] from thy property, because the exuberant vines when pruned by the vintner will yield more grapes.

[1] A king of the Sasanian dynasty of Persia who reigned from A.D. 420 till 439.

[2] A pre-islamitic Arab, whose name has to this day remained proverbial for liberality.

[3] 'Zekât' is the legal alms, sanctioned by the Qurân, consisting of 2½ per cent from the income of every estate.

III

ON THE EXCELLENCE OF CONTENTMENT

IF THOU EATEST ROSE CONFECTIONERY

p. 110

STORY LXXXIX

A Maghrabi[1] supplicant said in Aleppo, in the row of linen-drapers: "Lords of wealth! If you were just and we contented, the trade of begging would vanish from the world."

O contentment! Make me rich,
For besides thee no other wealth exists
Loqmân selected the corner of patience,
Who has no patience, has no wisdom

[1] A 'Maghrab' is any African in general because that part of the world is to the *west*, *i.e.* Maghrab of Arabia, of Persia, and of Syria

STORY XC

Two sons of Amirs were in Egypt, the one acquiring science, the other accumulating wealth, till the former became the Ullemma of the period, and the other the Prince of Egypt, whereon the rich man looked with contempt upon the Faqih, and said "I have reached the Sultânate whilst thou hast remained in poverty as before"

He replied "O brother! I am bound to be grateful to the Most High Creator for having obtained the inheritance of prophets, whilst thou hast attained the inheritance of Pharao and of Haman,[1] namely the kingdom of Egypt I am that ant which is trodden under foot, not that wasp, the pain of whose sting causes lament, how shall I give due thanks for the blessing that I do not possess the strength of injuring mankind!"

[1] Two proverbially wicked men, one the sovereign, and the other the vizier of Egypt

STORY XCI

I HEARD that a Dervish, burning in the fire of poverty, and sewing patch upon patch, said to comfort his mind "We are contented with dry bread and a patched robe, for it is easier to bear the load of one's own trouble than that of thanks to others"

Someone said to him "Why sittest thou? A certain man in this town possesses a benevolent nature, is liberal to all, has girded his loins to serve the pious, and is ready to comfort every heart If he becomes aware of thy case, he will consider it an obligation to comfort the mind of a worthy person"

He replied "Hush! It is better to die of inanition than to plead for one's necessities before any man"

It is better to patch clothes and sit in the corner of patience
Than to write petitions for robes to gentlemen
Verily it is equal to the punishment of hell
To go to paradise as a flunkey to one's neighbour

STORY XCII

ONE of the Kings of Persia had sent an able physician to wait upon the Mustafa, the benediction of Allah and peace be on him, and he remained for some years in the Arab country without anyone coming to him to make a trial [of his ability] or desiring to be treated by him He went to the Prophet, salutation to him, and complained that although he had been sent to treat the companions, none of them had up to this time taken notice of him, or required the services incumbent upon him

The Apostle, salutation to him, replied · "It is a law with these people not to eat until appetite overpowers them, and when some of it yet remains they withdraw their hands from food"

The doctor said "This is the cause of health," and, kissing the earth of service, departed

The sage begins to speak,
Or points his finger to the dish
When silence would be dangerous,
Or abstinence would bring on death
No doubt his wisdom is in speaking,
And his eating bears the fruit of health

STORY XCIII

A MAN often made vows of repentance but broke them again, till one of the Sheikhs said to him "I think thou art in the habit of eating a great deal, and that thy power of restraining appetite is more slender than a hair, whilst an appetite such as thou nourishest would rupture a chain, and a day may come when it will tear thee up"

A man brought up a wolf's whelp, when it was brought up, it tore him up

STORY XCIV

It is narrated in the life of Ardeshir Bâbekân[1] that he asked an Arab physician how much food he must consume daily He replied "The weight of one hundred *dirhems* will be enough"

The King queried "What strength will this quantity give me?"

He replied "This quantity will carry thee, and whatever is more than that, thou wilt be the carrier of it Eating is for living and praying, thou thinkest living is for eating"

[1] He was the first King of the Sasanian dynasty who reigned from A D 226 till 240

STORY XCV

Two Khorâsâni Dervishes travelled together; one of them, being weak, broke his fast every second night, whilst the other, who was strong, consumed every day three meals. It happened that they were captured at the gate of a town on suspicion of being spies, whereon each of them was confined in a closet and the aperture of it walled up with mud bricks. After two weeks it became known that they were guiltless; accordingly the doors were opened and the strong man was found dead, whilst the weak fellow had remained alive. The people were astonished, but a sage averred that the contrary would have been astonishing, because one of them, having been voracious, possessed no strength to suffer hunger, and perished, whilst the other, who was abstemious, merely persevered in his habit and remained safe.

When eating little has become the nature of a man, he takes it easy when a calamity befalls him; but when the body becomes strong in affluence, he will die when a hardship overtakes him.

STORY XCVI

ONE of the philosophers forbade his son to eat much because repletion keeps people ailing The boy replied "O father! It is hunger that kills! Hast thou not heard of the maxim of the ingenious, that it is better to die satiated than to bear hunger?"

He rejoined "Be moderate, eat and drink, but not to excess"

Eat not so much that it comes up to thy mouth,
Nor so little that from weakness thy soul comes up

Although maintenance of life depends upon food, victuals bring on disease when eaten to excess If thou eatest rose-confectionery without appetite, it injures thee, but eating dry bread after a long fast is like rose-preserve

STORY XCVII

A SICK man, having been asked what his heart desired, replied: "That it may not desire anything."

When the bowels are full and the belly pains,
There is no use in all other things being right.

STORY XCVIII

A GRAIN dealer, to whom Sûfis were owing some money, asked them for it every day in the town of Wâset, and used harsh language towards them The companions had become weary of his reproaches, but had no other remedy than to bear them, and one of them, who was a pious man, remarked "It is more easy to pacify a hungry stomach with promises of food than a grain dealer with promises of money"

It is preferable to be without the bounty of a gentleman than to bear the insults of the gatekeepers, it is better to die wishing for meat than to endure the expostulations of butchers

STORY XCIX

A **BRAVE** warrior, who had received a dreadful wound in the Tatar war, was informed that a certain merchant possessed a medicine, which he would probably not refuse [to give] if asked for; but it is related that the said merchant was also well known for his avarice. If instead of bread he had the sun in his tablecloth, no one could see daylight till the day of resurrection. The warrior replied: "If I ask for the medicine he will either give it or refuse it, and if he gives it, maybe it will profit me, and maybe not; at any rate, the inconvenience of asking it from him is a lethal poison."

Whatever thou obtainest by entreaties from base men will profit thy body, but injure thy soul. And philosophers have said: "If, for instance, the water of life[1] were to be exchanged for a good reputation, no wise man would purchase it, because it is preferable to die with honour than to live in disgrace. To eat coloquinth from the hand of a sweet-tempered man is better than confectionery from the hand of an ill-humoured fellow."

[1] The water of everlasting life, i.e. which bestows immortality, is meant, like the amrita, nectar, etc. See also footnote on p. 10.

STORY C

ONE of the Ullemma had many eaters [to provide for] and only a slender income This fact he communicated to a great man, of whose character he entertained a very favourable opinion, but his expectations were disappointed, because the man made a wry face, and averred that according to his opinion applications from respectable persons [for aid] are unbecoming

With a face made sad by misfortune, to a dear friend do not go, because thou wilt embitter his life also The needful for which thou appliest, go [do so] with a fresh and smiling face, the man of joyful countenance will not be unsuccessful in his affairs

It is related that the great man augmented his stipend a little, but considerably diminished his familiarity towards him, and when he perceived, after some days, that it was not [cordial] as usual, he recited

> " *Evil is the food which the time of degradation acquires,*
> *The kettle is indeed placed, but the dignity is lowered* [1]

" He increased my bread, but diminished my honour Poverty is better than the degradation of asking "

[1] Here the play is on two tri-literal words, written *qdr*, but pronounced *qidr*, ' kettle,' and *qudr*, ' dignity, power '

STORY CI

A DERVISH wanted something, and a man told him that a certain individual possessed untold wealth, who, if he were made aware of his want, would not consider it proper to fail in supplying it forthwith The Dervish answering that he had no acquaintance with him, the man proposed to show him the house, and when the Dervish entered he caught sight of a person with hanging lips, and sitting morosely He returned immediately, and, being asked what he had done, replied "I excused him from making me a present when I saw his face"

Carry not thy necessity to a sour-faced fellow, because his ill-humour will crush thy hopes, if thou confidest thy heart's grief, tell it to one whose face will comfort thee like ready cash

STORY CII

A YEAR of dearth set in at Alexandria, so that [even] a Dervish lost the reins of patience from his hands, the pearls[1] of heaven were withheld from the earth, and the lamentations of mankind ascended to the firmament There was no wild beast, fowl, fish, or ant whose wailings, prompted by distress, had not reached the sky For a wonder, the heart-smoke of the people did not condense to form clouds, and the torrents of their tears rain.

In such a year there was an hermaphrodite, I owe it to my friends not to describe him, because it would be an abandonment of good manners, especially in the presence of great men, on the other hand, it would likewise be improper and in the way of negligence not to mention anything about him, because certain people would impute it to the ignorance of the narrator, accordingly I shall briefly describe him in the following two distichs, because a little indicates much, and a handful is a sample of a donkey-load

If a Tatar slays that hermaphrodite,
The Tatar must not be slain in return,
How long will he be like the bridge of Baghdad,
With water flowing beneath and men on the bank?

Such a man, a portion of whose eulogy thou hast now heard, possessed in that year boundless wealth, bestowed silver and gold upon the needy, and laid out tables for travellers A

[1] The word is *durbai*, the duplication of the letter *r* being understood, as the sign reshdid, which indicates it, is generally omitted, accordingly it was rendered by 'pearls,' meaning, of course, the drops of rain, which are precious, but, if the word be taken simply as it stands, it means 'the doors,' in which case the phrase would be 'the doors of heaven were shut against the earth'

company of Dervishes, who were by the presence of distress on the point of starvation, were inclined to accept of his hospitality, and consulted me on the subject, but I struck my head back from assenting, and replied "A lion does not eat the half of which a dog consumed, although he may die of hunger in his lair Though getting rich in wealth and property like Feridûn, a worthless man is to be considered of no account"

STORY CIII

HÂTIM TÂI, having been asked whether he had seen in the world anyone of more exalted sentiments than himself, replied: "Yes, one day I slaughtered forty camels to entertain Arab Amirs I had occasion to go out on some business into a corner of the desert, where I noticed a gatherer of briars, who had accumulated a hillock of thistles, and I asked him why he had not become a guest of Hâtim, since many people had come round to his banquet, but he replied 'Who eats bread by the work of his own hand will not bear to be obliged to Hâtim Tâi' Then I saw that his sentiments were more exalted than mine"

STORY CIV

MOSES, to whom be salutation, beheld a Dervish who had, on account of his nudity, concealed himself in the sand, exclaiming "O Moses, utter a supplication to God the Most High to give me an allowance, because I am, on account of my distress, on the point of starvation" Moses accordingly prayed and departed, but returning a few days afterwards, he saw that the Dervish was a prisoner, and surrounded by a crowd of people On asking for the reason, he was informed that the Dervish had drunk wine, quarrelled slain a man, and was to be executed in retaliation

If the humble cat possessed wings, he would rob the world of every sparrow-egg It may happen that, when a weak man obtains power, he arises and twists the hands of the weak And if Allah were to bestow abundance upon His servants, they would certainly rebel upon earth [1]

What has made thee wade into danger, O fool! till thou hast perished? Would that the ant had not been able to fly! When a base fellow obtains dignity, silver, and gold, his head necessarily demands to be knocked, was not, after all, this maxim uttered by a sage? 'That ant is best which possesses no wings'[2]

He who does not make thee rich knows better what is good for thee than thyself

[1] Quran ch xlii v [illegible]

[2] The lion-ant, which flies, is meant

STORY CV

I NOTICED an Arab of the desert sitting in a company of jewellers at Bosrah and narrating stories to them He said: "I had once lost my road in the desert, and consumed all my provisions I considered that I must perish, when I suddenly caught sight of a bag full of pearls, and I shall never forget the joy and ecstasy I felt on thinking they might be parched grain, nor the bitterness and despair when I discovered them to be pearls"

In a dry desert, and among moving sand, it is the same to a thirsty man whether he has pearls or shells in his mouth When a man has no provisions and his strength is exhausted, it matters not whether his girdle is adorned with pearls or potsherds

STORY CVI

AN Arab suffering in the desert from extreme thirst recited: "Would that before my death I could one day enjoy my wish that a river's waves might strike my knee and I might fill my water-bag"

In the same manner another traveller lost himself in an extensive region, having neither any strength nor food left, but he possessed some money, and roamed about, and, the road leading him nowhere, he perished from exhaustion Some people afterwards discovered his corpse, with the money in front of it, and the following written on the ground

If possessed of all the Ja'feri gold[1]
It will avail nothing to a hungry man
To a poor man burnt in the desert
Boiled turnips are more valuable than pure silver

[1] Ja'feri gold is said to be pure gold so called after Ja'fer, who was an alchemist According to others, however, it was thus named after Ja'fer Barmeki the famous vizier of Harun al-Rashid, before whose time it had been customary to alloy gold but that when he became vizier he commanded money to be coined of pure gold only, which was then called after his name

STORY CVII

I NEVER lamented about the vicissitudes of time or complained of the turns of fortune,[1] except on the occasion when I was barefooted and unable to procure slippers But when I entered the great mosque of Kufah with a sore heart, and beheld a man without feet, I offered thanks to the bounty of God, consoled myself for my want of shoes, and recited "A roast fowl is to the sight of a satiated man less valuable than a blade of fresh grass on the table, and to him who has no means nor power a burnt turnip is [as good as] a roasted fowl"

[1] Literally 'turning of heaven'

STORY CVIII

A KING with some of his courtiers had, during a hunting-party and in the winter season, strayed far from inhabited places, but, when the night set in, he perceived the house of a Dehqân,[1] and said: "We shall spend the night there, to avoid the injury of the cold." One of the viziers, however, objected, alleging that it was unworthy of the high dignity of a Pâdshâh to take refuge in the house of a Dehqân, and that it would be best to pitch tents and to light fires on the spot.

The Dehqân, who had become aware of what was taking place, prepared some food he had ready in his house, offered it, kissed the ground of service and said: "The high dignity of the Sultân would not have been so much lowered, but they [*i.e.* the courtiers] did not wish the dignity of the Dehqân to become high."

The King, who was pleased with these words, moved for the night into the man's house and bestowed a dress of honour upon him the next morning. When he accompanied the King a few paces at the departure, he was heard to say: "Nothing was lost of the Sultan's power and pomp by accepting the hospitality of a Dehqân, but the corner of the Dehqan's cap reached the sun when a Sultân such as thou overshadowed his head."

[1] 'Dehqan' is composed of the Persian word [illegible], 'village,' and the Mongolian *qan*, 'lord, master, owner,' which became afterwards with the Persians *Khan*, when used separately. The expression designates a landholder in general, but in the present instance a peasant.

STORY CIX

It is related that a Sultân thus addressed a miserly beggar who had accumulated great riches · " It is evident that thou possessest boundless wealth, and we have an affair on hand in which thou canst aid us by way of a loan , when the finances of the country are in a flourishing condition it will be repaid "

The miser replied " It is not befitting the power and dignity of a Pâdshâh to soil the hands of his noble aspirations with the property of an individual like myself, who has collected it grain by grain "

The King replied " It does not matter, because the money will be spent upon infidels The wicked [women should be joined] to the wicked [men] "[1]

If the water of a Christian's well is impure,
What matters it if thou washest a dead Jew therein?

I heard that he refused to comply with the behest of the King, began to argue and to look insolently , whereon the King ordered the sum in question to be released from his grasp by force and with a reprimand

If an affair cannot be accomplished with gentleness he, forsooth, turns his head to impudence , who has no regard for himself, it is proper that no one should pay him any

[1] Qurân, ch xxiv , v 26 The meaning given above within brackets is the true one, as appears also from the context of the verses , but, as the whole phrase consists only of the two words *alkhabithat lilkhabithin*, the King could use it for the purpose he had in view, so that it may also be translated ' The wicked [lucre is to be given] to the wicked [infidels] '

STORY CX

I MET a trader who possessed one hundred and fifty camel-loads of merchandise, with forty slaves and servants One evening, in the oasis of Kish, he took me into his apartment, and, taking all night no rest, kept up an incoherent gabble, saying "I have such and such a warehouse in Turkestân such and such goods in Hindostân, this is the title-deed of such and such an estate, and in this affair such and such a man is security." He said "I intend to go to Alexandria because it has a good climate," and, correcting himself, continued "No, because the African sea is boisterous O Sa'di, I have one journey more to undertake, and after performing it I shall, during the rest of my life, sit in a corner and enjoy contentment"

I asked "What journey is that?"

He replied 'I shall carry Persian brimstone to China, because I heard that it fetched a high price, I shall also carry Chinese porcelain to Rûm,[1] and Rúmi brocade to India, and Indian steel to Aleppo, convey glassware of Aleppo to Yemen, striped cloth of Yemen to Pares[2] After that I shall abandon trading, and shall sit down in a shop" He had talked so much of this nonsense[3] that no more strength remained in him, so he said "O Sa'di! Do thou also tell me something of what thou hast seen and heard"

I recited "Thou mayest have heard that in the plain of Ghûr once a leader fell down from his beast of burden saying, 'The narrow eye of a wealthy man will be filled either by content or by the earth of the tomb'"

[1] The Turkish empire is meant, and not merely Asia Minor, as is often the case

[2] Name of a province of Persia, also called Fars and Farsistan.

[3] The text uses the word *malinkholia*, melancholy

STORY CXI

I HEARD about a wealthy man who was as well known for his avarice as Hâtim Tâi for his liberality Outwardly he displayed the appearance of wealth, but inwardly his sordid nature was so dominant that he would not for his life give a morsel of bread to anyone, or bestow a scrap upon the kitten of Abu Harirah,[1] or throw a bone to the dog of the companions of the cave[2] In short, no one had seen the door of his house open or his table-cloth spread

The Dervish got nothing of his food except the smell,
The fowl picked up the crumbs after his bread-dinner

I heard that he was sailing in the Mediterranean with the pride of Pharao in his head—according to the words of the Most High · 'Until drowning overtook him'[3]—when all of a sudden a contrary wind befell the ship, as it is said, 'What can thy heart do to thy distressed nature, for the wind is not fair, it is not at all times suitable for a ship'

He uplifted the hands of supplication and began to lament in vain, but Allah the Most High has commanded 'When they sail in a ship they call upon Allah, sincerely exhibiting unto Him their religion'[4]

Of what use is the hand of supplication to a needy worshipper, which is uplifted to God in the time of prayer, but in the armpit in the time of bounty

[1] A companion of the prophet, see footnote on p 89

[2] Ch xviii of the Qurân bears the title of 'The Cave,' and contains the story of the companions, or seven sleepers, as they are called in Europe.

[3] Quran, ch x, part of v 90.

[4] Quran, ch xxix, v 65.

Bestow comfort with gold and with silver,
And thereby also profit thyself.
As this house of thine will remain,
Build it with a silver and a gold brick

It is narrated that he had poor relations in Egypt, who became rich by the remainder of his wealth, tearing up their old clothes, and cutting new ones of silk and of Damiâri[1] During the same week I also beheld one of them riding a fleet horse, with a fairy-faced slave-boy at his heels. I said "Wah! If the dead man were to return among his kinsfolk and connections, the refunding of the inheritance would be more painful to the heirs than the death of their relative" On account of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said "Eat thou, O virtuous and good man, what that mean fellow gathered and did not eat"

[1] A species of fine linen made at Damietta, in Egypt

STORY CXII

A WEAK fisherman caught a strong fish in his net, and, not being able to retain it, the fish overcame him and pulled the net from his hand

A boy went to bring water from the torrent;
The torrent came and took the boy away
The net brought every time a fish;
This time the fish went, and carried off the net

The other fishermen were sorry, and blamed him for not being able to retain such a fish, which had fallen into his net

He replied "O brothers! What can be done? My day was not lucky, but the fish had yet one remaining."

Moral A fisherman cannot catch a fish in the Tigris without a day [of luck], and a fish cannot die on dry ground without [the decree of] fate

STORY CXIII

A MAN whose hands and feet had been amputated killed a millipede, and a pious passer-by exclaimed "Praised be Allah! In spite of the thousand feet he possessed, he could not escape from a man without hands and feet when his fate had overtaken him"

When the life-taking foe comes in the rear, fate ties the legs of a running man At the moment when the enemy has slowly arrived, it is useless to draw the Kayanian bow [1]

[1] An imperial, efficient bow, taking its name from the Kayanian dynasty of Persia

STORY CXIV

I HAVE seen a fat fool, dressed in a costly robe, with a turban of Egyptian linen on his head, riding on an Arab horse. Someone said: "Sa'di! What thinkest thou of this famous brocade upon this ignorant animal?"

I replied: "It is like ugly characters scrawled with gold-water.

> *"Verily he is like an ass among men,*
> *A calf, a body which is bleating.*

"This animal cannot be said to resemble a man, except in his cloak, turban, and outward adornment. Examine all his property and belongings of his estate, thou wilt find nothing lawful to take except his blood. If a noble man becomes impoverished, imagine not that his high worth will also decrease; but if into a silver threshold golden nails are driven by a Jew, think not that he will thereby become noble."

STORY CXV

A THIEF said to a mendicant " Art thou not ashamed to stretch out thy hand for a grain of silver to every sordid fellow ? "

He replied : " To hold out the hand for a grain of silver is better than to get it cut off for one *dang*[1] and a half

[1] A *dang* is one-fourth of a *dirhem* (drachma)

STORY CXVI

It is related that an athlete had been reduced to the greatest distress by adverse fortune His throat being capacious, and his hands unable to fill it, he complained to his father and asked him for permission to travel, as he hoped to be able to gain a livelihood by the strength of his arm Excellence and skill are lost unless exhibited, lignum aloes is placed on fire, and musk rubbed

The father replied "My son! Get rid of this vain idea, and place the feet of contentment under the skirt of safety, because great men have said that happiness does not consist in exertion, and that the remedy [against want] is in [the] moderation [of desires] No one can grasp the skirt of luck by force, it is useless to put Vàsmah[1] on a bald man's brow If thou hast two hundred accomplishments for each hair of thy head, they will be of no use if fortune is unpropitious What can an athlete do with adverse luck? The arm of luck is better than the arm of strength!"

The son rejoined "Father! The advantages of travel are many, such as recreation of the mind entailing profit, seeing of wonderful, and hearing of strange things, recreation in cities, associating with friends, acquisition of dignity, rank, property, the power of discriminating among acquaintances, and gaining experience of the world, as the travellers in the Tariqat[2] have said. 'As long as thou walkest about the shop or the house, thou wilt never become a man, O raw fellow! Go and travel in the world, before that day when thou goest from the world.'"

The father replied "My son! The advantages of travel

[1] Indigo juice or leaves, for dying the hair black

[2] Sûfis are here meant, who are travelling on the road to perfection, which is the Tariqat

such as thou hast enumerated them are countless, but they regard expecially five classes of men Firstly, a merchant, who possesses, in consequence of his wealth and power, graceful male and female slaves, and quick-handed assistants, alights every day in another town, and every night in another place, has recreation every moment, and sometimes enjoys the delights of the world. A rich man is not a stranger in mountain, desert, or solitude, wherever he goes he pitches a tent, and makes a sleeping-place, whilst he who is destitute of the goods of this world must be in his own country a stranger, and unknown

"Secondly, a scholar, who is, for the pleasantness of his speech, the power of his eloquence and the fund of his instruction, waited upon and honoured wherever he goes The presence of a learned man is like pure gold, whose power and price is known wherever he goes An ignorant fellow of noble descent resembles Shahruâ,[1] which nobody accepts in a foreign country

"Thirdly, handsome fellows with whom the souls of pious men are inclined to commingle, because it has been said that a little beauty is better than much wealth An attractive face is also said to be a salve to despondent hearts and the key to locked doors, wherefore the society of such a person is everywhere known to be very acceptable A beautiful person meets with honour and respect everywhere, although perhaps driven away in anger by father and mother I have seen a peacock feather in the leaves of the Qurân I said 'I see thy position is higher than thy deserts' It said 'Hush! Whoever is endowed with beauty, wherever he places his foot, hands are held out to receive it!'

[1] Shahruâ is said to have been a tyrant who issued a debased currency in his country, calling it after his own name, but the coins were not accepted anywhere else, others assert that Shahruâ means leather money

"When a boy is symmetrical and heart-robbing,
It matters not if his father disowns him,
He is a jewel which must not remain in a shell,
A precious pearl everyone desires to buy

"Fourthly, one with a sweet voice, who retains, with a David-like[1] throat, water from flowing, and birds from soaring By means of this talent he holds the hearts of people captive, and religious men are delighted to associate with him How pleasant is the gentle and melancholy lay to the ear of the boon companions who quaff the morning draught! Better than a handsome face is a pleasant voice, the former is joy to the senses, the latter food for the soul

"Fifthly, the artisan, who gains a sufficient livelihood by the strength of his arm, so that his reputation is not lost in struggling for bread As wise men have said If he goes abroad from his own town, the patcher of clothes meets with no hardship or trouble, but if the government falls into ruin, the King of Nimrûz[2] will go to bed hungry

"The qualities which I have explained, O my son, are in a journey the occasion of satisfaction to the mind, stimulants to a happy life, but he who possesses none of them goes with idle fancies into the world, and no one will ever hear anything about his name and fame He whom the turning world is to afflict will be guided by the times against his aim A pigeon destined not to see its nest again will be carried by fate towards the grain and net"

The son asked "O father! How can I act contrary to the

[1] David is believed not only to have played the harp, but also to have excelled in singing

[2] Nimrûz means mid day, half-day, and the country of Seistan is called by this name because Solomon, finding it to be full of water, ordered the jinns (genii) to fill it up with earth, and they finished the work at noon

injunction of the wise, who have said, that although food is distributed [by predestination] the acquisition of it depends upon exertion, and that although a calamity may be decreed by fate, it is incumbent [on men] to show the gates by which it may enter. Although daily food may come unawares, it is reasonable to seek it out of doors, and though no one dies without the decree of fate, thou must not rush into the jaws of a dragon

"As I am at present able to cope with a mad elephant, and to wrestle with a furious lion, it is proper, O father, that I should travel abroad, because I have no longer the endurance to suffer misery When a man has fallen from his place and station, why should he eat more grief? All the horizons are his place! At night every rich man goes to an inn, the Dervish has his inn where the night overtakes him"

After saying this, he asked for the good wishes of his father, took leave of him, departed, and said to himself "A skilful man, when his luck does not favour him, goes to a place where people know not his name"

He reached the banks of a water, the force of which was such that it knocked stones against each other, and its roaring was heard to a Fursang's distance A dreadful water, in which even aquatic birds were not safe, the smallest wave would whirl off a millstone from its bank

He beheld a crowd of people, each person sitting with a coin of money at the crossing place, intent on a passage The youth's hands of payment being tied,[1] he opened the tongue of laudation, and although he supplicated the people greatly, they paid no attention, and said 'No violence can be done to anyone without money but if thou hast money, thou hast no need of force"

An unkind boatman laughed at him, and said "If thou hast

[1] Because he had no money

no money thou canst not cross the river by force ; what boots the strength of ten men ? Bring the money for one "[1]

The young man's heart was irritated by the insult of the boatman and longed to take vengeance upon him The boat had, however, started , accordingly he shouted : " If thou wilt be satisfied with the robe I am wearing, I shall not grudge giving it to thee "

The boatman was greedy and turned the vessel back Desire sews up the vision of a shrewd man, greediness brings fowl and fish into the snare

As soon as the young man's hand could reach the beard and collar of the boatman, he immediately knocked him down, and a comrade of the boatman, who came from the vessel to rescue him, experienced the same rough treatment and turned back. The rest of the people then thought proper to pacify the young man, and to condone his passage-money.

When thou seest a quarrel, be forbearing,
Because gentlemen will shut the door of strife ,
Use kindness when thou seest contention ,
A sharp sword cannot cut soft silk ,
By a sweet tongue, grace, and kindliness,
Thou wilt be able to lead an elephant by a hair

Then the people fell at his feet, craving pardon for what had passed They impressed some hypocritical kisses upon his head and his eyes, received him into the boat, and started, progressing till they reached a pillar of Yunâni[2] workmanship, standing in the water The boatman said " The vessel is in

[1] In this story the play on the words *zar*, ' gold,' *i e* money and *zur*, ' strength, violence,' occurs several times, but could not be rendered in the same jingling way in English

[2] Ionian, *i e* Grecian

danger, let one of you, who is the strongest, go to the pillar and take the cable of the boat, that we may save the vessel."

The young man, in the pride of bravery which he had in his head, did not think of the offended foe, and did not mind the maxim of wise men, who have said 'If thou hast given offence to one man, and afterwards done him a hundred kindnesses, do not be confident that he will not avenge himself for that one offence, because [although] the head of a spear may come out, the memory of an offence will remain in the heart' Be not unconcerned, for thou wilt be afflicted if by thy hand a heart has been afflicted Throw not a stone at the rampart of a fort, because possibly a stone may come from the fort

As soon as he had taken the rope of the boat on his arm, he climbed to the top of the pillar, whereon the boatman snatched it from his grasp, and pushed the boat off The helpless man was amazed, and spent two days in misery and distress, on the third, sleep took hold of his collar and threw him into the water After one night and day he was cast on the bank with some life still remaining in him, he began to eat leaves of trees, and to pull out roots of grass, so that when he had gained a little strength, he turned towards the desert and walked till thirst began to torment him He at last reached a well, and saw people drinking water for a *pashiz*,[1] but possessing none, he asked for a coin, and showed his destitute condition, the people had, however, no mercy with him, whereon he began to insult them, but likewise ineffectually Then he knocked down several men, but was at last overpowered, struck and wounded A swarm of gnats will overpower an elephant despite of all his virility and bravery When the little ants combine together they tear the skin of a furious lion

As a matter of necessity he lagged in the rear of the caravan,

[1] Name of a very small and thin coin.

which reached in the evening a locality very dangerous on account of thieves. The people of the caravan trembled in all their limbs, but he said: "Fear nothing, because I alone am able to cope with fifty men, and the other youths [of the caravan] will aid me." These boastful words comforted the hearts of the caravan people, who became glad of his company, and considered it incumbent upon themselves to supply him with food and water. The fire of the young man's stomach having blazed into flames, and deprived his hands of the bridle of endurance, hunger made him partake of some morsels of food and take a few draughts of water, till the Dêv[1] of his interior was set at rest, and he fell asleep. An experienced old fellow who was in the caravan said:

"O ye people! I am more afraid of this guard of yours than of the thieves; because there is a story that a stranger had accumulated some *dirhems* but could not sleep in the house for fear of the Lûris.[2]

"Accordingly he invited one of his friends to dispel the terrors of solitude by his company. He spent several nights with him, till he became aware that he had money, and took it, going on a journey after spending it. When the people saw the stranger naked and weeping the next morning, a man asked: 'What is the matter? Perhaps the thief has stolen those *dirhems* of thine?'

"He replied: 'No, by Allah! The guard has stolen them.' I never sat secure from a serpent till I learnt what his custom was. The wound from a foe's tooth is severe who appears to be a friend in the eyes of men. How do you know whether this man is not one of the band of thieves, and has followed us as

[1] This word, which designates a God in the Indian language, means a demon in Persian.

[2] Lûris are people of Luristân, a territory between Kusistân and Kermân.

a spy to inform his comrades on the proper occasion? According to my opinion we ought to depart and to let him sleep."

The youths approved of the old man's advice and became suspicious of the athlete, took up their baggage and departed, leaving him asleep He knew this when the sun shone upon his shoulders, and perceived that the caravan had started He roamed about a great deal without finding the way, and thirsty, as well as dismayed as he was, he sat down on the ground, with his heart ready to perish, saying "Who will speak to me after the yellow camels have departed? A stranger has no companion except a stranger. He uses harshness towards strangers who has not himself been exiled enough"

The poor man was speaking thus whilst the son of a King who happened to be in a hunting-party, strayed far from the troops, was standing over his head, listening He looked at the figure of the athlete, saw that his outward appearance was respectable, but his outward condition miserable He then asked him whence he had come, and how he had fallen into this place The athlete briefly informed him of what had taken place, whereon the royal Prince, moved by pity, presented him with a robe of honour and a large sum of money, and sent a confidential man to accompany him till he again reached his native town His father was glad to see him, and expressed gratitude at his safety, in the evening he narrated to his father what had befallen him with the boat, mentioned the violence of the boatman, the harshness of the rustics near the well, and the treachery of the caravan people on the road

The father replied: "My son! Have not I told thee at thy departure that the brave hands of empty handed persons are [like] the broken paws of a lion? How well has that empty handed fighter said 'A grain of gold is better than fifty *mann* of strength'"

The son replied "O father! Thou wilt certainly not obtain a treasure except by trouble, will not overcome thy foe unless thou hazardest thy life, and wilt not gather a harvest unless thou scatterest seed Perceivest thou not how much comfort I gained at the cost of the small amount of trouble I underwent, and what a quantity of honey I have brought in return for the sting I have suffered? Although not more can be acquired than fate has decreed, negligence in striving to acquire is not commendable If a diver fears the crocodile's throat he will never catch the pearl of great price. The nether millstone is immovable, and therefore must bear a heavy load What will a fierce lion devour at the bottom of his den? What food does a fallen hawk obtain? If thou desirest to catch game at home thou must have hands and feet like a spider"

The father said to his son. "On this occasion heaven has been propitious to thee and good luck helpful, so that a royal person has met thee, has been bountiful to thee, and has thereby healed thy broken condition Such coincidences occur seldom, and rare events cannot be reckoned upon[1] The hunter does not catch every time a jackal It may happen that some day a tiger devours him"

Thus it happened that one of the Kings of Pares, who possessed a ring with a costly bezel, once went out by way of diversion with some intimate courtiers to the Masalla[2] of Shirâz, and ordered his ring to be placed on the dome of Asad, promising to bestow the seal-ring upon any person who could make an arrow pass through it It happened that every one of the four hundred archers in his service missed the ring, except a little boy who was shooting arrows in sport [at random]

[1] Or, in idiomatic English 'Such windfalls are at the command of no one'

[2] A chapel in the vicinity of Shiraz

and in every direction from the flat roof of a monastery. The morning breeze caused his arrow to pass through the ring, whereon he obtained not only the ring but also a robe of honour and a present of money It is related that the boy burnt his bow and arrows, and on being asked for the cause, replied " That the first splendour may be permanent."

It sometimes happens that an enlightened sage is not successful in his plans Sometimes it happens that an ignorant child by mistake hits the target with his arrow.

STORY CXVII

I HEARD that a Dervish, sitting in a cave, had closed the doors upon the face of the world, so that no regard for Kings and rich persons remained in the eyes of his desire.

> *Who opens to himself a door for begging*
> *Will, till he dies, remain a needy fellow,*
> *Abandon greediness and be a King,*
> *Because a neck without desire is high.*

One of the Kings of that region sent him the information that, trusting in the good manners of the respected Dervish, he hoped he would partake of bread and salt with him. The Sheikh agreed, because it is according to the Sonna[1] to accept an invitation The next day the King paid him a visit, the A'bid leapt up, embraced him, caressed him, and praised him After the monarch's departure the Sheikh was asked by one of his companions why he had, against his custom, paid so many attentions to the Pâdshâh, the like of which he had never seen before He replied

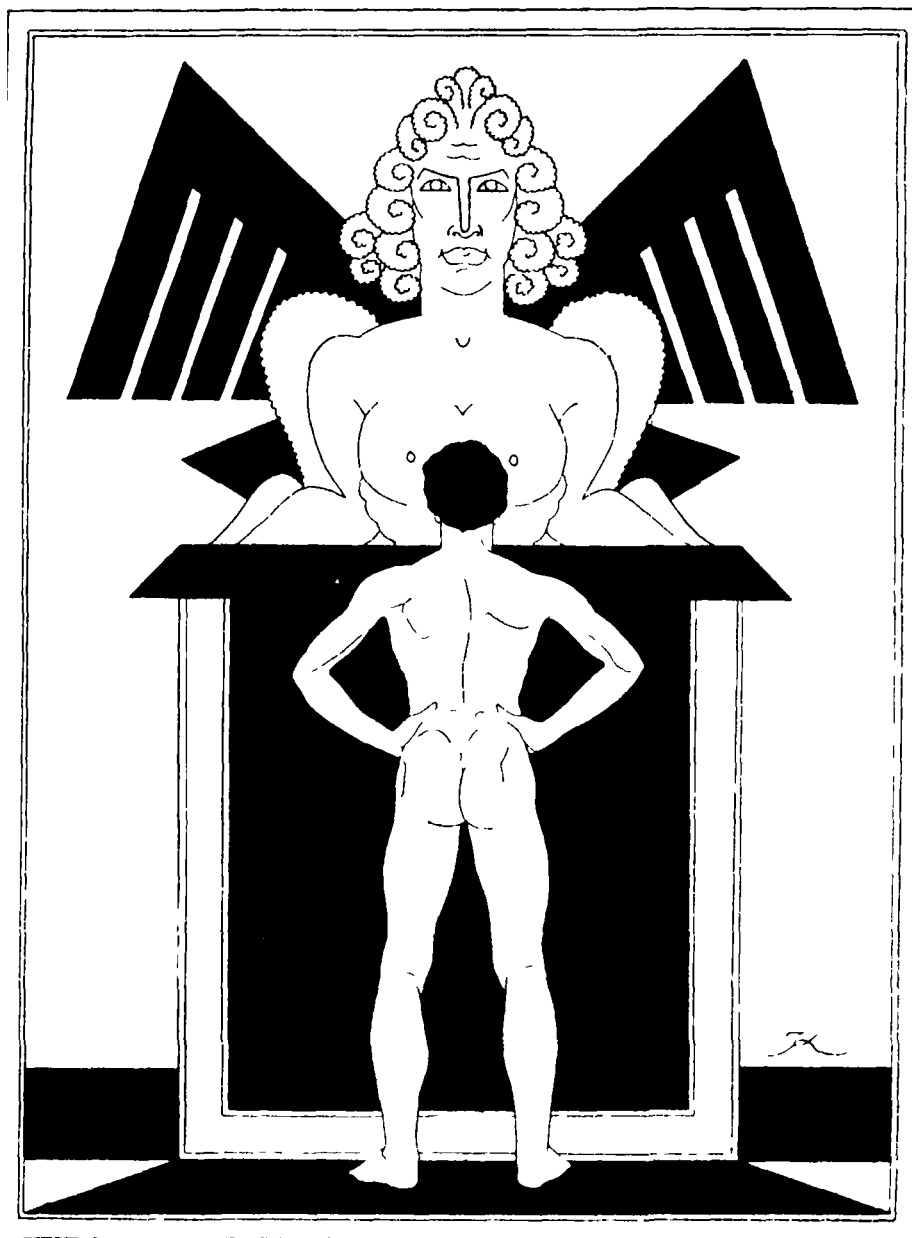
" Hast thou not heard that one of the pious said : ' In whose company thou hast been sitting, to do him service thou must necessarily rise ' Possibly an ear may during a lifetime not hear the sound of drum, lute, or fife , the eye may be without the sight of a garden , the brain may be without the rose or nasrin[2] If no feather pillow be at hand, sleep may be had with a stone under the head , and if there be no sweetheart to sleep with, the hand may be placed on one's own bosom But this disreputable twisting belly cannot bear to exist without anything "[3]

[1] Sonna is the traditional law

[2] Narcissus Perfumes are supposed to refresh the brain

[3] That is to say, ' without food '

IV

ON THE ADVANTAGES OF SILENCE

MY LEARNING IS IN TRADITION

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STORY CXVIII

I SAID to a friend that I have chosen rather to be silent than to speak, because on most occasions good and bad words are scattered concurrently, but enemies perceive only the latter He replied " That enemy is the best [or greatest] who does not see [any] good "

The brother of enmity passes not near a good man except to consider him as a most wicked liar Virtue is to the eyes of enmity the greatest fault, Sa di is a rose, but to the eye of enemies a thorn The world-illumining sun and fountain of light looks ugly to the eye of a mole

STORY CXIX

A MERCHANT, having suffered the loss of a thousand *dinârs*, enjoined his son not to reveal it to anyone The boy said. "It is thy order, and I shall not tell it, but thou must inform me of the utility of this proceeding, and of the propriety of concealment"

He replied. "For fear the misfortune would be double, namely, the loss of the money, and, secondly, the joy of neighbours at our loss."

Reveal not thy grief to enemies, because they will say, '*Lâ haul*,'[1] but rejoice

[1] Figuratively the words '*Lâ haul*' are synonymous with the exclamation 'God forbid!' but literally mean 'There is no power', they are the first two words of the following phrase, generally uttered by Moslems when any extraordinary event or calamity takes place 'There is no power nor strength except by [the will of] Allah the Most High'

STORY CXX

An intelligent youth possessed an abundant share of accomplishments and discreet behaviour, so that he was allowed to sit in assemblies of learned men, but he refrained from conversing with them His father once asked him why he did not likewise speak on subjects he was acquainted with He replied "I fear I may be asked what I do not know, and be put to shame"

Hast thou heard how a Sûfi drove
A few nails under his sandals,
And an officer, taking him by the sleeve,
Said to him "Come and shoe my horse"

For what thou hast not said no one will trouble thee, but when thou hast spoken, bring the proof

STORY CXXI

A scholar of note had a controversy with an unbeliever, but, being unable to cope with him in argument, shook his head and retired Someone asked him how it came to pass that, with all his eloquence and learning he had been unable to vanquish an irreligious man

He replied "My learning is in the Qurân, in tradition, and in the sayings of Sheikhs which he neither believes in nor listens to, then of what use is it to me to hear him blaspheming?"

To him of whom thou canst not rid thyself by the Qurân and tradition, the [best] reply is, if thou dost not reply anything.

STORY CXXII

GALENUS[1] saw a fool hanging on with his hands to the collar of a learned man, and insulting him, whereon he said: "If he were learned he would not have come to this pass with an ignorant man."

Two wise men do not contend and quarrel, nor does a scholar fight with a contemptible fellow. If an ignorant man in his rudeness speaks harshly, an intelligent man tenderly reconciles his heart. Two pious men keep a hair between them [untorn], and so does a mild, with a headstrong man; if, however, both sides are fools, if there be a chain they will snap it. An ill-humoured man insulted someone; he bore it, and replied: "O man of happy issue, I am worse than thou canst say that I am, because I know thou art not aware of my faults as I am."

[1] He is considered to have been not only a great physician but also philosopher.

STORY CXXIII

SUBHÂN VÂIL is considered to have had no equal in rhetorics, because he had addressed an assembly during a year, and had not repeated the same word, but when the same meaning happened to occur, he expressed it in another manner, and this is one of the accomplishments of courtiers and princes

A word, if heart-binding and sweet, is worthy of belief and of approbation, when thou hast once said it, do not utter it again, because sweets once partaken of suffice.

STORY CXXIV

I HEARD a philosopher say that no one has ever made a confession of his own folly, except he who begins speaking whilst another has not yet finished his talk.

Words have a head, O shrewd man, and a tail Do not insert [thy] words between words [of others] The possessor of deliberation, intelligence and shrewdness does not say a word till he sees silence

STORY CXXV

SEVERAL officials of Sultân Mahmûd asked Hasan Maimandi[1] one day what the Sultân had told him about a certain affair. He replied . " You must yourselves have heard it "

They rejoined " What he says to thee, he does not think proper to communicate to the like of us "

He answered · " Because he trusts that I shall not reveal it , then why do you ask me [to do so] ? A knowing man will not utter every word which occurs to him , it is not proper to endanger one's head for the King's secret "

STORY CXXVI

I WAS hesitating in the conclusion of a bargain for the purchase of a house, when a Jew said " Buy it, for I am one of the landholders of this ward, ask me for a description of the house as it is, and it has no defect "

I replied " Except that thou art the neighbour of it. A house which has a neighbour like thee is worth ten *dirhems* of a deficient standard , but the hope must be entertained that after thy death it will be worth a thousand "

[1] He was the celebrated vizier of Mahmûd the Ghaznavide.

STORY CXXVII

A POET went to an Amir of robbers and recited a panegyric, bu he ordered him to be divested of his robe As the poor ma was departing naked in the world, he was attacked from behin by dogs, whereon he intended to snatch up a stone, but it wa frozen to the ground, and being unable to do so, he exclaimed "What whore-sons of men are these? They have let loose th dogs, and have tied down the stones!"

The Amir of the robbers, who heard these words from hi room, laughed and said "O philosopher! Ask somethin from me"

He replied "I ask for my robe, if thou wilt make me present of it We are satisfied of thy gift by departure[1] A ma was hoping for the gifts of people, I hope no gift from thee Do me no evil"

The robber chief took pity on him, ordered his robe to b restored to him, and added to it a sheepskin jacket with som *dirhems*

STORY CXXVIII

AN astrologer, having entered his own house, saw a stranger and, getting angry, began to insult him, whereon both fell upo each other and fought, so that turmoil and confusion ensued A pious man who had witnessed the scene exclaimed "Hov knowest thou what is in the zenith of the sky if thou art no aware who is in thy house?"

[1] Meaning, 'We excuse thee from making us a present, if we are o l allowed to depart in safety'

STORY CXXIX

A PREACHER imagined his miserable voice to be pleasing and raised useless shouts. Thou wouldst have said that the crow of separation[1] had become the tune of his song, and the verse 'for the most detestable of voices is surely the voice of asses'[2] appears to have been applicable to him This distich also concerns him:

When the preacher Abu-l-Fâres brays
At his voice Istakhar-Fâres[3] quakes.

On account of the [respected] position he occupied, the inhabitants of the locality submitted to the hardship, and did not think proper to molest him In course of time, however, another preacher of that region, who bore secret enmity towards him, arrived on a visit, and said to him "I have dreamt about thee, may it end well!"

"What hast thou dreamt?"

"I dreamt that thy voice had become pleasant, and that the people were comfortable during thy sermons"

The preacher meditated a while on these words, and then said "Thou hast dreamed a blessed dream, because thou hast made me aware of my defect, it has become known to me that I have a disagreeable voice, and that the people are displeased with my loud reading, accordingly I have determined henceforth not to address them except in a subdued voice"

[1] The crow is so called because it alights in search of food on the spot of an abandoned encampment, and it is considered extremely unlucky to meet it, hence the Arab proverb *Ashamu min ghurabi-l naini*, 'More ill-boding than the crow of separation', but, according to the above allusion, there may also have been a tune to imitate the croaking of a crow

[2] Qurân, ch xxxi, part of v 18

[3] The celebrated ruins of Persepolis

I am displeased with the company of friends
To whom my bad qualities appear to be good,
They fancy my faults are virtues and perfection,
My thorns they believe to be rose and jessamine.
Say! Where is the bold and quick enemy
To make me aware of my defects?

He whose faults are not told him, ignorantly thinks his defects are virtues.

STORY CXXX

A MAN used to shout superfluous prayers in the mosque of Sinjâr, and in a voice which displeased all who heard it. The owner of the mosque, who was a just and virtuous Amir, not desirous to give him pain, said "My good fellow! In this mosque there are old Muezzins,[1] to each of whom I pay five *dinârs* monthly, but to thee I shall give ten, if thou wilt go to another place"

The man agreed and went away, some time afterwards, however, he returned to the Amir and said "My Lord! Thou hast injured me by turning me away for ten *dinârs* from this place, because where I next went, they offered me twenty *dinârs* to go to another locality, but I refused"

The Amir smiled and said "By no means accept them, because they will give thee even fifty *dinârs* No one can scrape the mud from gravel with an axe, as thy discordant shouting scrapes the heart"

STORY CXXXI

A FELLOW with a disagreeable voice happened to be reading the Qurân, when a pious man passed near, and asked him what his monthly salary was He replied "Nothing"

He further inquired "Then why takest thou this trouble?"

He replied "I am reading for God's sake"

He replied "For God's sake do not read If thou readest the Qurân thus thou wilt deprive the religion of splendour"

[1] The duty of the Muezzins is to shout the Azan, or call to prayers, from the top of the mosque at the appointed five times during twenty-four hours

V

ON LOVE AND YOUTH

POSSESSED A SLAVE OF EXQUISITE BEAUTY

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STORY CXXXII

HASAN MUDMANDI was asked, that as the Sultân Mahmûd possesses so many beautiful slaves, each of whom is a marvel in the world, how it happens that he manifests towards none of them so much inclination and love as to Iyâz, although he is not more handsome [than the others] He replied "Whatever descends into the heart appears good to the eye"

He whose Murid[1] the Sultân is, if he does everything bad, it will be good, but he whom the Pâdshâh throws away will not be cared for by anyone in the household

If anyone looks with an unfavourable eye, [even] the figure of Joseph[2] will indicate ugliness And if he looks with the eye of desire on a demon, he will appear an angel, a cherub in his sight

[1] 'Disciple' in a religious sense, but literally 'one who desires something,' *e g* instruction, affection, etc See also footnote on p 94

[2] Joseph is the paragon of male beauty in Persian poetry

STORY CXXXIII

It is said that a gentleman possessed a slave of exquisite beauty, whom he regarded with love and affection, he nevertheless said to a friend "Would that this slave of mine, with all the beauty and good qualities he possesses, had not a long and uncivil tongue!"

He replied "Brother! Do not expect service, after professing friendship, because when [relations between] lover and beloved come in, [the relations between] master and servant are superseded"

When a master with a fairy-faced slave begins to play and to laugh, what wonder if the latter coquets[1] like the master, and the gentleman bears it like a slave?

A slave is to draw water and make bricks, a pampered slave will strike with the fist

[1] Another copy has 'commands'

STORY CXXXIV

ONE had lost his heart and bidden farewell to his life, because the target which he aimed at was in a dangerous locality, portending destruction, and no chance promising a morsel easily coming to the palate, nor a bird falling into the trap.

> *When thy sweetheart's eye has no regard for gold,*
> *Mud and gold are of equal value to thee*

I once advised him to abandon his aspiration to a fancy impossible of realisation, because many persons are enslaved by the same passion like himself, the feet of their hearts being in chains He lamented and said

" Tell my friends not to give me advice, because my eyes are fixed on her wishes By the strength of fist and shoulders warriors slay enemies, but sweethearts a friend It is against the requirements of love to renounce affection to our sweethearts, for fearing of losing our lives

> " *Thou who art a slave to thy selfishness,*
> *Art mendacious in the game of love*
> *If there be no way to reach the friend,*
> *Friendship demands to die in pursuit of it*

" I rise, as no other resource is left to me, though the foe may smite me with arrow and sword, if chance serves me I shall take hold of her sleeve, or else I shall go and die on her threshold "

His friends, who considered his position, pitied his state, gave him advice, and at last confined him but all to no purpose Alas, that the physician should prescribe patience,[1] whereas this greedy lust requires sugar

[1] The word in the text is '*sbr*,' which may be read '*sabr*' meaning 'patience,' or '*sabir*' 'aloes,' both of which are bitter

Hast thou heard that the mistress secretly
Told him, who had lost his heart :
" As long as thou possessest thy own dignity,
What will mine amount to in thy eyes ? "

It is related that the royal prince, who was the object of his affection, had been informed to the effect that a good-natured and sweet-spoken youth was constantly attending on the plain, uttering graceful words, and strange tales having been heard of him, it appeared that his heart was inflamed, and that he had a touch of insanity in his head The boy knew that his heart had become attached to him, and that he had raised this dust of calamity, accordingly he galloped towards him When the youth perceived the prince approaching him, he wept and said.

" He who has slain me has come back again It seems his heart burns for him whom he has slain "

Although he accosted the youth graciously, asking him whence he came, and what his occupation was, he was so plunged in the depths of the ocean of love that he could not breathe

If thou recitest the seven portions of the lesson by heart,[1] when thou art demented by love thou knowest not the A, B, C [2]

The prince said " Why speakest thou not to me ? I also belong to the circle of Dervishes, nay, I am even in their service "

In consequence of the force of the friendly advances of his beloved, he raised his head from the dashing waves of love and said " It is a marvel that with thy existence mine remains, that when thou speakest, words to me remain "

Saying these words, he uttered a shout and surrendered his life

[1] The seven portions of the Qurân are meant

[2] The text has '*Alf, Ba, Ta,*' which are the three first letters of the alphabet

STORY CXXXV

A SCHOOLBOY was so perfectly beautiful and sweet-voiced that the teacher, in accordance with human nature, conceived such an affection towards him that[1] he often recited the following verses

I am not so [little] occupied with thee, O heavenly face,
That remembrance of myself occurs to my mind,
From thy sight I am unable to withdraw my eyes,
Although when I am opposite I may see that an arrow comes

Once the boy said to him. 'As thou strivest to direct my studies, direct also my behaviour. If thou perceivest anything reprovable in my conduct, although it may seem approvable to me, inform me thereof, that I may endeavour to change it"

He replied "O boy! Make that request to someone else, because the eyes with which I look upon thee behold nothing but virtues'

The ill-wishing eye, be it torn out,
Sees only defects in his virtue
But if thou possessest one virtue and seventy faults,
A friend sees nothing except that virtue

[1] Another copy adds 'That he did not think proper to reprove or blame him like other boys, and when he found him to be alone, recited, etc

STORY CXXXVI

One who had for a considerable time not seen his friend, asked him where he had been, and said he had been longing. He replied "To be longing is better than to be satisfied."

> *Thou hast come late, O intoxicated idol,*
> *We shall not soon let go thy skirt from the hand.*
> *He who sees his sweetheart at long intervals,*
> *Is, after all, better off than if he sees too much of her.*

When thou comest with friends to visit me, although thou comest in peace, thou art attacking! If my sweetheart associates one moment with strangers, it wants but little, and I die of jealousy She said, smiling "I am the lamp of the assembly, O Sa'di, what is it to me if a moth kills itself?"[1]

STORY CXXXVII

I remember how in former times I and another friend kept company with each other like two almond kernels in one skin. Suddenly a separation took place, but after a time, when my companion returned, he commenced to blame me for not having sent him a messenger during it I replied "I thought it would be a pity that the eyes of a messenger should be brightened by thy beauty, and I deprived thereof Tell my old friend not to give me advice with the tongue, because even a sword will not compel me to repent I am jealous that anyone should see thee to satiety, again I say that no one will be satiated!"

[1] Moths, as is well known, flutter around the light and burn themselves

STORY CXXXVIII

I KNEW a learned man who had fallen in love with someone, but his secret having fallen from the veil [of concealment] into publicity, he endured abundant persecution, and displayed boundless patience I said once to him, by way of consolation. "I know thou entertainest no worldly motive, nor inclination for baseness, it is nevertheless unbecoming the dignity of a scholar to expose himself to suspicions, and to bear the persecutions of mannerless persons"

He replied "O friend! Take off the hand of reproach from my skirt, because I have often meditated on the opinion which thou entertainest, but have found it easier to bear persecution for his sake than not to see him, and philosophers have said that it is easier to accustom the heart to strife than to turn away the eye from seeing [the beloved]"

Who has his heart with a heart-ravisher has his beard in another's hand A gazelle with a halter on the neck is not able to walk of its own accord If he, without whom one cannot abide, becomes insolent, it must be endured I one day told him to beware of his friend, but I often asked pardon[1] for that day A friend does not abandon a friend, I submit my heart to what he wills, whether he kindly calls me to himself, or drives me away in anger, he knows best

[1] The expression generally used for manifesting contrition, or repentance, is 'I ask pardon from Allah!'

STORY CXXXIX

One of the Ullemma had been asked that, supposing one sits with a moon-faced [beauty] in a private apartment, the doors being closed, companions asleep, passion inflamed, and lust raging, as the Arab says, the date is ripe, and its guardian not forbidding—whether he thought the power of abstinence would cause the man to remain in safety He replied : " If he remains in safety from the moon-faced one, he will not remain safe from evil speakers "

If a man escapes from his own bad lust he will not escape from the bad suspicions of accusers It is proper to sit down to one's own work, but it is impossible to bind the tongues of men

STORY CXL

A PARROT, having been imprisoned in a cage with a crow, was vexed by the sight, and said "What a loathsome aspect is this? What an odious figure! What cursed object with rude habits! O crow of separation, would that the distance of the east from the west were between us! Whoever beholds thee when he rises in the morning, the morn of a day of safety becomes evening to him. An ill-omened one like thyself is fit to keep thee company, but where in the world is one like thee?"

More strange still the crow was similarly distressed by the proximity of the parrot, and, having become disgusted, was shouting '*Lâ haul*'[1] and lamenting the vicissitudes of time. He rubbed the claws of sorrow against each other, and said "What ill-luck is this? What base destiny and chameleon like times! It was befitting my dignity to strut about on a garden-wall, in the society of another crow. It is sufficient imprisonment for a devotee to be in the same stable as profligates. What sin have I committed that I have already in this life, as a punishment for it, fallen into the bonds of this calamity in company with such a conceited, uncongenial, and heedless fool? No one will approach the foot of the wall upon which they paint thy portrait. If thy place were in paradise others would select hell."

I have added this parable to let thee know that, no matter how much a learned man may hate an ignorant man, the latter hates him equally.

A hermit was among profligates when one of them, a Balkhi[2]

[1] See footnote on p. 154.

[2] A Balkhi is a native of Balkh in Afghanistan.

beauty, said "If thou art tired of us, sit not sour, for thou art thyself bitter in our midst"

An assembly joined together like roses and tulips!
Thou art withered wood, growing in its midst,
Like a contrary wind, and unpleasant frost,
Like snow inert, like ice bound fast

STORY CXLI

I HAD a companion with whom I had travelled for years and eaten salt Boundless intimacy subsisted between us, till at last he suffered my mind to be grieved for the sake of some paltry gain, and our friendship closed despite of all this, however, mutual attachment of heart still subsisted between us, because I heard him one day reciting in an assembly the following two distichs of my composition

When my sweetheart enters sweetly smiling,
She adds more salt to my bleeding wound ,
How would it be if the tip of her curls fell into my hand,
Like the sleeve of the bountiful into the hands of Dervishes ?

Some friends bore witness, not so much to the gracefulness of these verses as to the beauty of my conduct, which they approved , and among the rest the said friend likewise added his share of praise, regretting the loss of our former companionship, and confessing his fault, so that his affection became known Accordingly I sent the following distichs, and made peace

Was not there a covenant of friendship between us ?
Thou hast been cruel, and not loving
I once tied my heart to thee, disregarding the world,
Not knowing thou wouldst turn back so soon ,
If thou yet desirest conciliation, return
Because thou wilt be more beloved than before

STORY CXLII

The beautiful wife of a man died, but her mother, a decrepit old hag, remained in the house on account of the dowry. The man saw no means of escaping from contact with her, until a company of friends paid him a visit of condolence, and one of them asked him how he bore the loss of his beloved. He replied "It is not as painful not to see my wife as to see the mother of my wife"

The rose has been destroyed and the thorn remained, the treasure has been taken and the serpent[1] left It is better that one's eyes be fixed on a spear-head than that it should behold the face of an enemy It is incumbent to sever connection with a thousand friends rather than to behold a single foe

[1] The general belief in the east is, that first the serpent which is supposed to guard a treasure must be killed, whereon the latter can be removed, but above the contrary takes place, the serpent remaining

STORY CXLIII

I remember having in the days of my youth passed through a street, intending to see a moon-faced [beauty]. It was in Temuz,[1] whose heat dried up the saliva in the mouth, and whose Simûm[2] boiled the marrow in my bones. My weak human nature being unable to endure the scorching sun, I took refuge in the shadow of a wall, wishing someone might relieve me from the summer heat, and quench my fire with some water; and lo! all of a sudden, from the darkness of the porch of a house, a light shone forth, namely a beauty, the grace of which the tongue of eloquence is unable to describe. She came out like the rising dawn after an obscure night, or the water of immortality gushing from a dark cavern, carrying in her hand a bowl of snow-water, into which sugar had been poured, and essence of roses mixed. I knew not whether she had perfumed it with rose-water, or whether a few drops from her rosy face had fallen into it. In short, I took the beverage from her beautiful hands, drank it, and began to live again.

> *The thirst of my heart cannot be quenched*
> *By sipping limpid water, even if I drink oceans of it.*

Blessed is the man of happy destiny whose eye alights every morning on such a countenance. One drunk of wine awakens at midnight; one drunk of the cup-bearer on the morn of resurrection.

[1] The month of July.
[2] The name of a fearfully hot wind blowing in the African deserts.

STORY CXLIV

In the year when Muhammad Khovarezm Shâh concluded peace with [the king of] Khatâ to suit his own purpose, I entered the cathedral mosque of Kashgâr and saw an extremely handsome, graceful boy as described in the simile

Thy master has taught thee to coquet and to ravish hearts,
Instructed thee to oppose, to dally, to blame, and to be severe,
A person of such figure, temper, stature, and gait
I have not seen, perhaps he learnt these tricks from a fairy.

He was holding in his hand the introduction to Zamaksharni's [Arabic] syntax, and reciting 'Zaid struck Amru and was the injurer of Amru'

I said "Boy! Khovarezm and Khatâ have concluded peace, and the quarrel between Zaid and Amru still subsists!"

He smiled and asked for my birthplace, I replied "The soil of Shirâz"

He continued "What rememberest thou of the compositions of Sa'di?"

I recited

I am tired by a Nahvi[1] *who makes a furious attack*
Upon me, like Zaid in his opposition to Amru,
When Zaid submits [salutes] he does not raise his head,
And how can elevation subsist when submission is the regent?[2]

He considered awhile, and then said: "Most of his poetry

[1] A student of syntax

[2] The play of words is on two grammatical terms, the nominative '*rafa*,' which means also 'raising,' 'elevating' and the genitive '*jarr*,' which means also 'pulling,' 'submitting'

current in this country is in the Persian language; if thou wilt recite some, it will be more easily understood"

Then I said.

> *When thy nature has enticed thee with syntax*
> *It blotted out the form of intellect from our heart*
> *Alas, the hearts of lovers are captive in thy snare;*
> *We are occupied with thee, but thou with Amru and Zaid*

• The next morning, when I was about to depart, some people told him that I was Sa'di, whereon he came running to me and politely expressed his regret that I had not revealed my identity before, so that he might have girded his loins to serve me, in token of the gratitude due to the presence of a great man "In spite of thy presence no voice came to say 'I am he'"

He also said "What would it be if thou wert to spend in this country some days in repose, that we might derive advantage by serving thee?"

I replied "I cannot on account of the following adventure which occurred to me I beheld an illustrious man in a mountain region who had contentedly retired from the world into a cave 'Why,' said I, comest thou not into the city for once to relax the bonds of thy heart?' He replied 'Fairy-faced maidens are there when clay is plentiful, elephants will stumble'"

This I said, then we kissed each other's heads and faces and took leave of each other What profit is it to kiss a friend's face and at the same time to take leave of him? Thou wouldst say that he who parts from friends is an apple, one half of his face is red and the other yellow

> *If I die not of grief on the day of separation,*
> *Reckon me not faithful in friendship*

STORY CXLV

A MAN in patched garments[1] accompanied us in a caravan to the Hejâz, and one of the Arab Amirs presented him with a hundred *dinârs* to spend upon his family, but robbers of the Kufatcha tribe suddenly fell upon the caravan and robbed it clean of everything The merchants began to wail and cry, uttering vain shouts and lamentations

The Dervish alone had not lost his equanimity, and showed no change I asked · " Perhaps they have not taken thy money ? "

He replied. " Yes, they have, but I was not so much accustomed to that money that separation therefrom could grieve my heart The heart must not be tied to any thing or person, because to take off the heart is a difficult affair "

I replied " What thou hast said resembles my case, because when I was young, my intimacy with a young man and my friendship for him were such that his beauty was the Qiblah[2] of my eye, and the chief joy of my life union with him Perhaps an angel in heaven, but no mortal can be on earth equal in beauty or form to him [I swear] by the amity, after which companionship is illicit, no [human] germ will [ever] become a man like him !

" All of a sudden the foot of his life sank into the mire of non-existence, the smoke [grief] of separation arose from his family, I kept him company on his grave for many days, and one of my compositions on his loss is as follows.

" Would that on the day when the thorn of fate entered thy foot, the hand of heaven had struck a sword on my head so

[1] A Dervish

[2] The direction towards Mekkah, in which all Moslems are bound to turn when they say their orisons, in Bombay they turn to the west, and do not err much in doing so

that this day my eye could not see the world without thee, here I am on thy grave—would that it were over my head

> "*He who could take neither rest nor sleep*
> *Before he had first scattered roses and narcissi,*
> *The turns of heaven have strewn the roses of his face,*[1]
> *Thorns and brambles are growing on his tomb*

"After separation from him I resolved and firmly determined to fold up the carpet of pleasure during the rest of my life, and to retire from mixing in society

"Last night I strutted about like a peacock in the garden of union, but to-day, through separation from my friend, I twist my head like a snake The profit of the sea would be good if there were no fear of waves, the company of the rose would be sweet if there were no pain from thorns"

[1] More freely translated this would be 'Fate blanched the roses of his cheeks'

STORY CXLVI

A KING of the Arabs, having been informed of the relations subsisting between Laila and Mejnûn, with an account of the latter's insanity, to the effect that he had, in spite of his great accomplishments and eloquence, chosen to roam about in the desert and to let go the reins of self-control from his hands; he ordered him to be brought to his presence, and, this having been done, he began to reprove him, and to ask him what defect he had discovered in the nobility of the human soul, that he adopted the habits of beasts and abandoned the society of mankind?

Mejnûn replied "Many friends have blamed me for loving her, will they not see her one day and understand my excuse? Would that those who are reproving me could see thy face, O ravisher of hearts! That instead of a lemon, in thy presence they might needlessly cut their hands,[1] that the truth may bear witness to the assertion 'This is he for whose sake ye blamed me'"[2]

The King expressed a wish to see the beauty of Laila, in order to ascertain the cause of so much distress, accordingly he ordered her to be searched for. The encampments of various Arab families having been visited, she was found, conveyed to

[1] Zuleikha, the wife of Potiphar, knowing that her female friends would be extremely surprised at the wonderful beauty of Joseph, of whom they previously thought ill, used a stratagem to change their mind, as appears from the Quran, ch xii, v 31, which gave rise to the allusion in the above verses 'And when she had heard of their subtle behaviour, she sent unto them and prepared a banquet for them, and she gave to each of them a knife, and then said [to Joseph] "come forth to them" And when they saw him they praised him greatly, and they cut their own hands and said, 'O Allah, this is not a mortal, he is no other than an angel, deserving the highest respect"'

[2] Quran, ch xii, part of v 32

the King, and led into the courtyard of the palace The King looked at her outward form for some time, and she appeared despicable in his sight, because the meanest handmaids of his harem excelled her in beauty and attractions.

Mejnûn, who shrewdly understood [the thoughts of the King], said " It would have been necessary to look from the window of Mejnûn's eye at the beauty of Laila, when the mystery of her aspect would have been revealed to thee "

Who are healthy have no pain from wounds ,
I shall tell my grief to no one but a sympathiser
It is useless to speak of bees to one
Who never in his life felt their sting
As long as thy state is not like mine,
My state will be but an idle tale to thee

STORY CXLVII

A VIRTUOUS and beauteous youth was pledged to a chaste maiden. I read that in the great sea they fell into a vortex together. When a sailor came to take his hand, lest he might die in that condition, he said in anguish, from the waves "Leave me! Take the hand of my love!" Whilst saying this, he despaired of life, in his agony he was heard to exclaim: "Learn not the tale of love from the wretch who forgets his beloved in distress" Thus the lives of the lovers terminated

Learn from what has occurred that which thou mayest know, because in the Arabian city of Baghdad Sa'di is well aware of the ways and means of love-affairs Tie thy heart to the heart-charmer thou possessest, and shut thy eye to all the rest of the world If Mejnûn and Laila were to come to life again, they might indite a tale of love on this occurrence.

VI

ON WEAKNESS AND OLD AGE

WHEN THOU ART OLD

p. 18

STORY CXLVIII

I WAS holding a disputation with a company of learned men in the cathedral mosque of Damascus, when a youth stepped among us, asking whether anyone knew Persian, whereon most of them pointed to me I asked him what the matter was, and he said that an old man, aged one hundred and fifty years, was in the agony of death, but saying something in Persian which nobody could understand, and that if I were kindly to go and see him I might obtain the information whether he was perhaps desirous of making his last will When I approached his pillow, he said

> *" A while ago I said I shall take some rest,*
> *But alas ! The way of my breath is choked*
> *Alas, that from the variegated banquet of life*
> *We were eating a while, and told it is enough ! "*

I interpreted these words in the Arabic language to the Damascenes, and they were astonished that, despite of his long life, he regretted the termination of it so much I asked him how he felt, and he replied

" What shall I say ? Hast thou not seen what misery he feels, the teeth of whose mouth are being extracted ? Consider what his state will be at the hour when life, so precious to him, abandons his body "

I told him not to worry his imagination with the idea of death, and not to allow a hallucination to obtain dominion over his nature, because Ionian philosophers have said, that although the constitution may be good, no reliance is to be placed on its permanence, and although a malady may be perilous, it does not imply a full indication of death. I asked · " If thou art willing I shall call a physician to treat thee "

On Weakness and Old Age

He lifted his eyes and said, smiling: "The skilled doctor strikes his hands together on beholding a rival prostrate like a potsherd A gentleman is engaged in adorning his hall with paintings whilst the very foundation of the house is ruined. An aged man was lamenting in his last agony whilst his old spouse was rubbing him with sandal [1] When the equilibrium of the constitution is destroyed, neither incantations nor medicines are of any avail"

[1] Probably an ointment is meant of which sandalwood was an ingredient

STORY CXLIX

I WAS in Diarbekr, the guest of an old man, who possessed abundant wealth and a beautiful son. One night he narrated to me that he had all his life no other son but this boy, telling me that in the locality people resorted to a certain tree in the valley to offer petitions, and that he had during many nights prayed at the foot of the said tree, till the Almighty granted him this son.

I overheard the boy whispering to his companion: "How good it would be if I knew where that tree is, that I might pray for my father to die."

Moral. The gentleman is delighted that his son is intelligent, and the boy complains that his father is a dotard.

Years elapse without thy visiting the tomb of thy father.
What good hast thou done to him to expect the same from thy son?

STORY CL

ONE day, in the pride of youth, I had travelled hard, and arrived, perfectly exhausted, in the evening at the foot of an acclivity. A weak old man, who had likewise been following the caravan, came and asked me why I was sleeping, this not being the place for it I replied "How am I to travel, having lost the use of my feet?"

He said "Hast thou not heard that it is better to walk gently, and to halt now and then, than to run and to become exhausted? O thou who desirest to reach the station, take my advice and learn patience An Arab horse gallops twice in a race; a camel ambles gently night and day"

STORY CLI

THE active, graceful, smiling, sweet-tongued youth happened once to be in the circle of our assembly. His heart had been entered by no kind of grief, and his lips were scarcely ever closed from laughter After some time had elapsed I accidentally met him again, and I learned that he had married a wife, and begotten children, but I saw that the root of merriment had been cut, and the roses of his countenance were withered I asked him how he felt, and what his circumstances were.

He replied "When I had obtained children, I left off childishness"

When thou art old, abstain from puerility, leave play and jokes to youths Seek not a youth's hilarity in an old man, for the water gone from the brook returns no more When the harvest-time of a field arrives, it will no longer wave in the breeze like a young crop

The period of youth has departed,
Alas for those heart-enchanting times
The force of the lion's claws is gone,
Now we are satisfied with cheese like a leopard

An old hag had dyed her hair black I said to her "O little mother of ancient days, thou hast cunningly dyed thy hair, but consider that thy bent back will never be straight"

STORY CLII

In the folly of youth I one day shouted at my mother, who then sat down with a grieved heart in a corner and said, weeping "Hast thou forgotten thy infancy that thou art harsh towards me? If thou hadst remembered the time of thy infancy, how helpless thou wast in my arms, thou wouldst this day not have been harsh, for thou art a lion-like man, and I an old woman"

STORY CLIII

The son of a wealthy but avaricious old man, having fallen sick, his well-wishers advised him that it would be proper to get the whole Qurân recited [for his recovery] or else to offer a sacrifice He meditated a while and then said "It is preferable to read the Qurân, because the flock is at a distance."

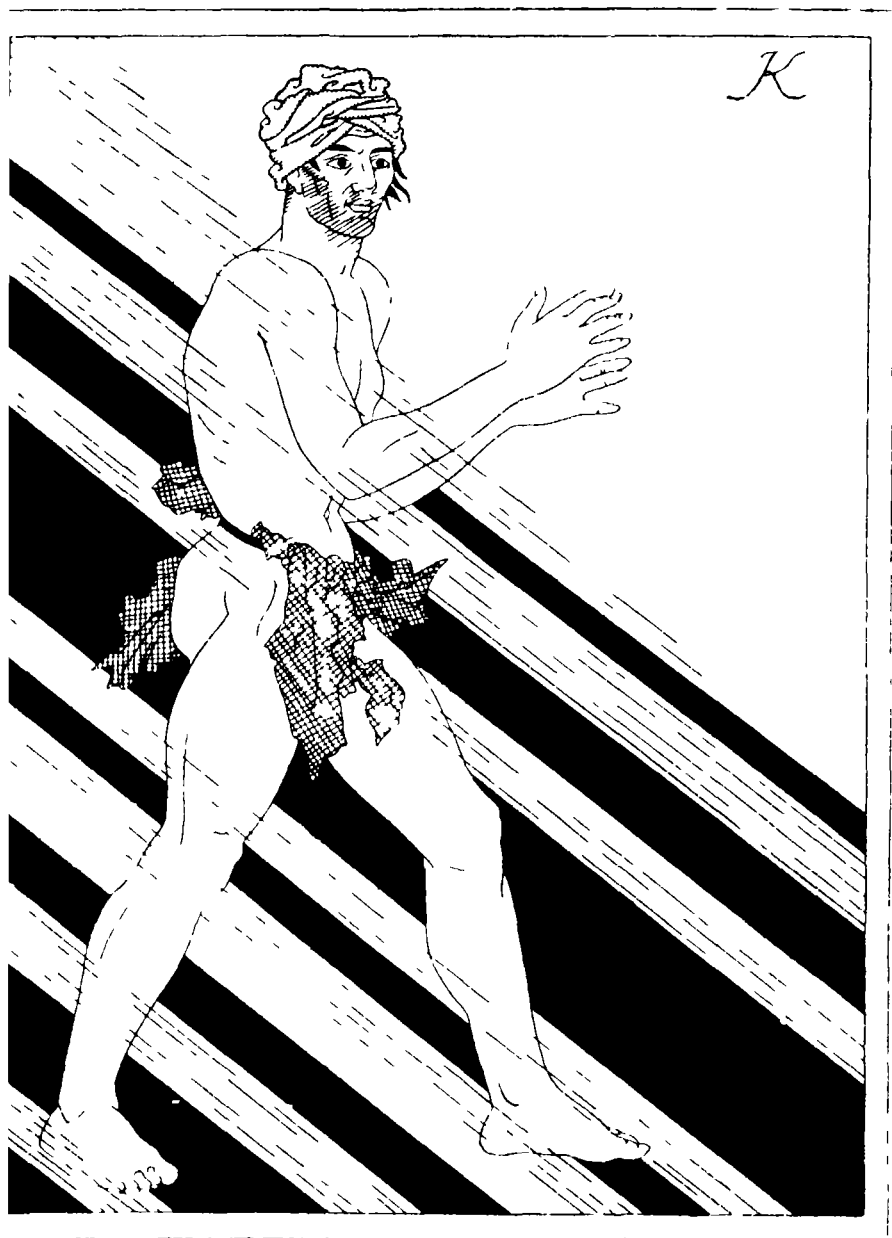
A holy man who had heard this afterwards remarked "He selected the reading of the Qurân because it is at the tip of the tongue, but the money at the bottom of the heart It is useful to bend the neck in prayers, if they are to be accompanied by almsgiving For one *dinâr* he would remain sticking in mud like an ass, but if thou askest for Alhamdu[1] he will recite it a hundred times"

[1] 'Alhamdu,' 'The Praise,' is one of the names of the first chapter of the Quran

VII

ON THE EFFECTS OF EDUCATION

SHOW WHAT THOU HAST OF BRAVERY AND STRENGTH

p 196

STORY CLIV

A VIZIER who had a stupid son gave him in charge of a scholar to instruct him, and if possible to make him intelligent. Having been some time under instruction, but ineffectually, the learned man sent one to his father with the words " The boy is not becoming intelligent, and has made a fool of me "

When a nature is originally receptive, instruction will take effect thereon. No kind of polishing will improve iron whose essence is originally bad. Wash a dog in the seven oceans, he will be only dirtier when he gets wet. If the ass of Jesus be taken to Mekkah he will on his return still be an ass

STORY CLV

A SAGE instructing boys said to them "O darlings of your fathers! Learn a trade, because property and riches of the world are not to be relied upon, also silver and gold are an occasion of danger, because either a thief may steal them at once or the owner spend them gradually, but a profession is a living fountain and permanent wealth, and although a professional man may lose riches, it does not matter, because a profession is itself wealth, and wherever he goes he will enjoy respect and sit in high places, whereas he who has no trade will glean crumbs, and see hardships It is difficult to obey after losing dignity, and to bear violence from men after being caressed

Once confusion arose in Damascus,
Every one left his snug corner,
Learned sons of peasants
Became the viziers of Pâdshâhs,
Imbecile sons of the viziers
Went as mendicants to peasants

If thou wantest thy father's inheritance, acquire his knowledge, because this property of his may be spent in ten days

STORY CLVI

An illustrious scholar, who was the tutor of a royal prince, had th
habit of striking him unceremoniously and treating him severel
The boy, who could no longer bear this violence, went to h
father to complain, and when he had taken off his coat, th
father's heart was moved with pity Accordingly he called fo
the tutor and said "Thou dost not permit thyself to indulg
in so much cruelty towards the children of my subjects as tho
inflictest upon my son.! What is the reason?"

He replied "It is incumbent upon all persons in general t
converse in a sedate manner, and to behave in a laudable wa
but more especially upon Padshâhs, because whatever they sa
or do is commented on by everybody, the utterances or acts o
common people being of no such consequence If a hundre
unworthy things are committed by a Dervish his companion
do not know one in a hundred, but if a Pâdshâh utters only or
jest, it is borne from country to country It is the duty of
royal prince's tutor to train up the sons of his lord in refinemen
of morals—and Allah *caused her to grow up as a beautiful plant*[1]—
more diligently than the sons of common people He whom
thou hast not punished when a child will not prosper when h
becomes a man While a stick is green, thou canst bend it a
thou listest, when it is dry, fire alone can make it straight"

The King, being pleased with the appropriate discipline o
the tutor, and with his explanatory reply, bestowed upon him
robe of honour, with other gifts, and raised him to a highe
position

[1] Qurân, ch iii, part of v 32, which is translated by Sale 'Caused he
to bear an excellent offspring' This passage refers to the birth of the Virgi
Mary, and will be found quite unsuitable for the above quotation of th
tutor, when perused with the context in the Quran

STORY CLVII

I SAW a schoolmaster in the Maghrib country, who was sour-faced, of uncouth speech, ill-humoured, troublesome to the people, of a beggarly nature, and without self-restraint, so that the very sight of him disgusted the Mussalmâns, and when reading the Qurân he distressed the hearts of the people. A number of innocent boys and little maidens suffered from the hand of his tyranny, venturing neither to laugh nor to speak, because he would slap the silver cheeks of some, and put the crystal legs of others into the stocks In short, I heard that when his behaviour had attained some notoriety, he was expelled from the school and another installed as corrector, who happened to be a religious, meek, good, and wise man. He spoke only when necessary, and found no occasion to deal harshly with anyone, so that the children lost the fear they had entertained for their first master, and, taking advantage of the angelic manners of the second, they acted like demons towards each other, and, trusting in his gentleness, neglected their studies, spending most of their time in play, and breaking on the heads of each other the tablets[1] of their unfinished tasks

If the schoolmaster happens to be lenient
The children will play leapfrog[2] in the bazâr

Two weeks afterwards I happened to pass near the same mosque, where I [again] saw the first master, whom the people had made glad [by reconciliation] and had re-installed in his

[1] Instead of slates, wooden tablets are used, also in India in vernacular schools

[2] Literally, 'ass-dog,' which is the name of a game

post. I was displeased, exclaiming '*Lâ baul,*'[1] and asked why they had again made Iblis[2] the teacher of angels.

An old man, experienced in the world, who had heard me, smiled and said: "Hast thou not heard the maxim? A Pâdshâh placed his son in a school, putting in his lap a silver tablet with this inscription in golden letters: 'The severity of a teacher is better than the love of a father.'"

[1] See footnote on p 154   [2] Another name for Satan

STORY CLVIII

The son of a pious man inherited great wealth left him by some uncles, whereon he plunged into dissipation and profligacy, became a spendthrift, and, in short, left no heinous transgression unperpetrated and no intoxicant untasted. I advised him and said "My son! Income is a flowing water, and expense a turning mill, that is to say, only he who has a fixed revenue is entitled to indulge in abundant expenses. If thou hast no income, spend but frugally, because the sailors chant this song 'If there be no rain in the mountains, the bed of the Tigris will be dry in one year' Follow wisdom and propriety, abandon play and sport, because thy wealth will be exhausted, whereon thou wilt fall into trouble and will repent"

The youth was prevented by the delights of the flute and of drink from accepting my admonition, but found fault therewith, saying that it is contrary to the opinion of intelligent men to embitter present tranquillity by cares concerning the future "Why should possessors of enjoyment and luck bear sorrow for fear of distress? Go, be merry, my heart-rejoicing friend, the pain of to-morrow must not be eaten to-day! And how could I restrain myself, who am occupying the highest seat of liberality, have bound the knot of generosity, and the fame of whose beneficence has become the topic of general conversation? Who has become known for his liberality and generosity must not put a lock upon his *dirhems* When the name of a good fellow has spread in a locality the door cannot be closed against it"

When I perceived that he did not accept my advice, and that my warm breath was not taking effect upon his cold iron, I left off admonishing him, and turned away my face from his companionship, acting according to the words of philosophers,

who said: 'Impart to them what thou hast, and if they receive it not, it is not thy fault' Although thou knowest thou wilt not be heard, say whatever thou knowest of good wishes and advice; it may soon happen that thou wilt behold a silly fellow with both his feet fallen into captivity, striking his hands together, and saying "Alas! I have not listened to the advice of a scholar"

After some time I saw the consequences of his dissolute behaviour—which I apprehended—realised When I beheld him sewing patch upon patch, and gathering crumb after crumb, my heart was moved with pity for his destitute condition, in which I did not consider it humane to scratch his internal wounds with reproaches, or to sprinkle salt upon them Accordingly I said to myself "A foolish fellow, in the height of intoxication, cares not for the coming day of distress, the tree which sheds its foliage in spring will certainly have no leaves remaining in winter."

STORY CLIX

A PÂDSHÂH entrusted a tutor with the care of his son, saying: "This is thy son, educate him as if he were one of thy own children." He kept the prince for some years, and strove to instruct him, but could effect nothing, whilst the sons of the tutor made the greatest progress in accomplishments and eloquence. The King reproved and threatened the learned man with punishment, telling him that he had acted contrary to his promise and had been unfaithful.

He replied: "O King! The instruction is the same, but the natures are different. Although both silver and gold come from stones, all stones do not contain silver and gold. Canopus is shining upon the whole world, but produces in some places sack-leather and in others *adim*."[1]

[1] '*Adim*' is the name of the beautiful and tanned leather of Yemen (Arabia Felix), where the hot season, when Canopus is highest, is supposed to exert a beneficent influence upon the leather.

STORY CLX

I HEARD a Pir-instructor say to his Murid "The mind of man is so much occupied with thoughts about maintenance, that he would surpass the position of angels if he were to devote as many of them to the giver of maintenance Yazed[1] has not forgotten thee at the time when thou wast a germ, buried, insensible, He gave thee a soul, nature, intellect, and perception, beauty, speech, opinion, meditation, and acuteness, He arranged five fingers on thy fist, He fixed the two arms to thy shoulders O thou whose aspirations are base! Thinkest He will now forget to provide thee with a maintenance?"

STORY CLXI

I SAW an Arab of the desert who said to his boy "O son! on the day of resurrection thou wilt be asked what [merit] thou hast gained, and not from whom thou art descended—that is to say, thou wilt be asked what thy merit is, and not who thy father was The covering of the Ka'bah which is kissed has not been ennobled by the silkworm, it was some days in company with a venerable man, wherefore it became respected like himself"

[1] God

STORY CLXII

It is narrated in the compositions of philosophers that scorpions are not born in the same manner like other living beings, but that they devour the bowels of their mother, and, after gnawing through the belly, betake themselves to the desert The skins which may be seen in the nests of scorpions are the evidence of this.

I narrated this story to an illustrious man, who then told me that his own heart bore witness to the truth of it, for the case could not be otherwise, inasmuch as they, having in their infancy dealt thus with their fathers and mothers, they were beloved and respected in the same manner when they grow old

A father thus admonished his son "O noble fellow, remember this advice Whoever is not faithful to his origin[1] will not become the companion of happiness"

A scorpion having been asked why he did not go out in winter, replied "What honour do I enjoy in summer, that I should come out also in winter?"

[1] Meaning, 'faithful,' 'grateful,' to his parents

STORY CLXIII

THE wife of a Dervish had become *enceinte*, and when the time of her confinement was at hand the Dervish, who had no child during all his life, said "If God the Most High and Glorious presents me with a son, I shall bestow everything I possess as alms upon Dervishes, except this patched garment of mine which I am wearing" It happened that the infant was a son He rejoiced and gave a banquet to the Dervishes, as he had promised

Some years afterwards, when I returned from a journey to Syria, I passed near the locality of the Dervish and asked about his circumstances, but was told that he had been put in prison by the police Asking for the cause, I was told that his son, having become drunk, quarrelled, and, having shed the blood of a man, had fled, whereon his father was, instead of him, loaded with a chain on his neck, and heavy fetters on his legs

I replied "He had himself asked God the Most High and Glorious for this calamity If pregnant women, O man of intellect, bring forth serpents at the time of birth, it is better in the opinion of the wise than to give birth to a wicked progeny"

STORY CLXIV

One year discord had arisen in a caravan among the walking portion, and I also travelled on foot. To obtain justice we attacked each other's heads and faces, giving full vent to pugnacity and contention I saw a man sitting in a camel-litter and saying to his companion · "How wonderful! A pawn of ivory travels across the chess-board and becomes a Farzin,[1] namely he becomes better than he was, and the footmen of the Haj travelled across the whole desert only to become worse."

Tell on my part to the man-biting Hâji,
Who tears the skins of people with torments .
Thou art not a Hâji , but a camel is one,
Because, poor brute, it feeds on thorns and bears loads.

STORY CLXV

An Indian who was learning how to throw naphtha[2] was thus reproved by a sage 'This is not a play for thee, whose house is made of reeds"

Speak not unless thou knowest it is perfectly proper, and ask not what thou knowest will not elicit a good reply

[1] In European games of chess this piece is called queen
[2] Used for pyrotechnical displays and illumination

STORY CLXVI

A LITTLE man with a pain in his eyes went to a farrier to be treated by him. The farrier applied to his eyes what he used to put on those of quadrupeds, so that the man became blind and lodged a complaint with the judge, who, however, refrained from punishing the farrier, saying "Had this man not been an ass, he would not have gone to a farrier"

The moral of this story is, to let thee know that whoever entrusts an inexperienced man with an important business and afterwards repents, is by intelligent persons held to suffer from levity of intellect A shrewd and enlightened man will not give affairs of importance to a base fellow to transact A mat-maker, although employed in weaving, is not set to work in a silk-factory

STORY CLXVII

AN illustrious man had a worthy son who died Being asked what he desired to be written upon the sarcophagus of the tomb, he replied "The verses of the glorious book [of the Qurân] are deserving of more honour than to be written on such a spot, where they would be injured by the lapse of time, would be walked upon by persons passing by, and urinated upon by dogs If anything is necessarily to be written, let what follows suffice

"Wah! How—every time the plants in the garden
Sprouted—glad became my heart,
Pass by, O friend! That in the spring
Thou mayest see plants sprouting from my loam"

STORY CLXVIII

A PIOUS man happened to pass near a rich fellow who had a slave, and was just chastising him after having tied his feet and hands He said · " My son ! God the Most High and Glorious has given a creature like thyself into thy power, and has bestowed upon thee superiority over him Give thanks to the Almighty and do not indulge in so much violence towards the man, because it is not meet that in the morn of resurrection he should be better than thyself, and put thee to shame. Be not much incensed against a slave, oppress him not, grieve not his heart Thou hast purchased him for ten *dirhems* and hast not, after all, created him by thy power. How long is this command, pride, and power to last ? There is a Master more exalted than thou, O thou owner of Arslân and of Aghôsh[1] Do not forget Him who is thy commander "

There is a tradition that the Prince of the World,[2] upon whom be the benediction of Allah and peace, has said " It will occasion the greatest sorrow on the day of resurrection, when a pious worshipper is conveyed to paradise, and a lord of profligacy to hell "

Upon the slave, subject to thy service, vent not boundless anger, but treat him gently, because on the day of reckoning it will be a shame to see the slave free, and his owner in chains.

[1] Names of two slaves [2] Muhammad

STORY CLXIX

ONE year I travelled from Balkh with Damascenes, and, the road being full of danger on account of robbers, a young man accompanied us as an escort. He was expert with the shield and the bow, handled every weapon, and so strong that ten men were not able to span his bow-string; moreover, the athletes of the face of the earth could not bend his back down to the ground. He was, however, rich, brought up in the shade, without experience in the world, the drum-sounds of warriors never having reached his ears, nor the lightning of the swords of horsemen dazzled his eyes. He had not fallen prisoner into the hands of a foe, no shower of arrows had rained around him.

I happened to be running together with this youth, who threw down by the force of his arm every wall that came in his way, and pulled up by the strength of his fist every big tree he saw, exclaiming boastingly: "Where is the elephant, that he may see the shoulders of the heroes; where is the lion, that he may see the fists of men?"

On that occasion two Indians showed their heads from behind a rock, desirous to attack us. One of them had a club in his hand, whilst the other showed a sling[1] under his arm. I asked our youth what he was waiting for: "Show what thou hast of bravery and strength, for here is the foe, coming on his own feet to the grave."

I saw the arrow and bow falling from the hands of the young man, and his bones trembling. Not everyone who splits a hair with a cuirass-piercing arrow can, on the day of attack by

[1] At present only boys use slings for throwing stones, but from the above, it would appear that about six centuries ago, when our author wrote, men also still used them. The *funditores* are also mentioned by Cæsar, *B G* 2 7 1, and often.

warriors, extricate his feet. We saw no other remedy but to abandon our baggage, arms, and clothes, whereby we saved our lives

Employ an experienced man in important affairs, who is able to ensnare a fierce lion with his lasso A youth, though he may have a strong arm and elephant-body, his joints will snap asunder for fear in contact with a foe The issue of a battle is known by a tried man before the contest, like the solution of a legal question to a learned man

STORY CLXX

I NOTICED the son of a rich man, sitting on the grave of his father, and quarrelling with a Dervish boy, saying. "The sarcophagus of my father's tomb is of stone, and its epitaph is elegant, the pavement is of marble, tessellated with turquoise-like bricks But what resembles thy father's grave? It consists of two contiguous bricks, with two handfuls of mud thrown over it"

The Dervish boy listened to all this and then observed "By the time thy father is able to shake off those heavy stones which cover him, mine will have reached Paradise"

An ass with a light burden no doubt walks easily A Dervish who carries only the load of poverty will also arrive lightly burdened at the gate of death, whilst he who lived in happiness, wealth, and ease, will undoubtedly on all these accounts die hard at all events, a prisoner who escapes from all his bonds is to be considered more happy than an Amir taken prisoner

STORY CLXXI

I ASKED an illustrious man for the reason of the tradition. *Account as an enemy the passion which is between thy two loins* He replied "The reason is, because whatever enemy thou propitiatest becomes thy friend, whereas the more thou indulgest in a passion, the more it will oppose thee"

Man attains angelic nature by eating sparingly, but if he be voracious like beasts, he falls like a stone He whose wishes thou fulfillest will obey thy command, contrary to passion, which will command when obeyed

STORY CLXXII

The Contention of Sa'di with a Disputant Concerning Wealth and Poverty

I SAW a man in the form, but not with the character, of a Dervish, sitting in an assembly, who had begun a quarrel, and, having opened the record of complaints, reviled wealthy men, alleging at last that the hand of power of Dervishes [to do good] was tied, and that the foot of the intention of wealthy men [to do good] was broken.

> *The liberal have no money,*
> *The wealthy have no liberality*

I, who had been cherished by the wealth of great men, considered these words offensive, and said · "My good friend! The rich are the income of the destitute and the hoarded store of recluses, the objects of pilgrims, the refuge of travellers, the bearers of heavy loads for the relief of others, they give repasts and partake of them to feed their dependants and servants, the surplus of their liberalities being extended to widows, aged persons, relatives, and neighbours The rich must spend for pious uses, vows and hospitality, tithes, offerings, manumissions, gifts, and sacrifices How canst thou attain their power [of doing good] who art able to perform only the prayer-flections, and these with a hundred distractions?

"If there be efficacy in the power to be liberal and in the ability of performing religious duties, the rich can attain it better, because they possess money to give alms, their garments are pure, their reputation is guarded, their hearts are at leisure Inasmuch as the power of obedience depends upon nice morsels, and correct worship upon elegant clothes, it is evident that

hungry bowels have but little strength, an empty hand c
afford no liberality, shackled feet cannot walk, and no good c
come from an hungry belly He sleeps troubled in the nig
who has no support for the morrow The ant collects
summer a subsistence for spending the winter in ease

"Freedom from care and destitution are not joined togeth
and comfort in poverty is an impossibility A man [who
rich] is engaged in his evening devotions, whilst another [w
is poor] is looking for his evening meal How can they resem
each other? He who possesses means is engaged in worshi
whose means are scattered, his heart is distracted

"The worship of those who are comfortable is more lik
to meet with acceptance, their minds being more attentive a
not distracted or scattered Having a secure income, they m
attend to devotion The Arab says *I take refuge with Al
against base poverty, and neighbours whom I do not love* There
also a tradition *Poverty is blackness of face in both worlds*"[1]

He retorted by asking me whether I had heard the Prophe
saying · *Poverty is my glory*

I replied "Hush! The Prince of the World alluded
the poverty of warriors in the battlefield of acquiescence, a
of submission to the arrow of destiny, not to those who d
the patched garb of righteousness, but sell the doles of fo
given them as alms O drum of high sound and nothing with
what wilt thou do without means when the struggle come
Turn away the face of greed from people if thou art a m
trust not the rosary of one thousand beads in thy hand

"A Dervish without Ma'rifet[2] rests not until his pove
culminates in unbelief, for *poverty is almost infidelity*, becaus
nude person cannot be clothed without money, nor a prisor

[1] This and the next world. [2] *i e* divine knowledge

liberated. How can the like of us attain their high position, and how does the bestowing resemble the receiving hand? Knowest thou not that God the Most High and Glorious mentions in his revealed word the pleasures of paradise: '*They shall have a certain provision* [in paradise] to inform thee that those who are occupied[1] [with cares] for a subsistence are excluded from the felicity of piety, and that the realm of leisure is under the ring[2] of the *certain provision* The thirsty look in their sleep on the whole world as a spring of water'

"Wherever thou beholdest one who has experienced destitution and tasted bitterness, throwing himself wickedly into fearful adventures and not avoiding their consequences, he fears not the punishment of Yazed, and does not discriminate between what is licit or illicit The dog whose head is touched by a clod of earth leaps for joy, imagining it to be a bone And when two men take a corpse on their shoulders, a greedy fellow supposes it to be a table [with food] But the possessor of wealth is regarded with a favourable eye by the Almighty for the lawful [acts he has done] and preserved from the unlawful [acts he might commit]

"Although I have not fully explained this matter, nor adduced arguments, I rely on thy sense of justice to tell me whether thou hast ever seen a mendicant with his hands tied up to his shoulders, or a poor fellow sitting in prison, or a veil of innocence rent, or a guilty hand amputated, except in consequence of poverty? Lion-hearted men were on account of their necessities captured in mines [which they had dug to rob houses] and their heels were perforated It is also possible that a Dervish, impelled by the cravings of his lust, and unable to restrain it, may commit sin, because the stomach and the

[1] Qurân, ch xxxvii, v 40

[2] Analagous to the English idiom 'under the thumb'

sexual organs are twins, that is to say, they are the two children of one belly, and as long as one of these is contented, the other will likewise be satisfied I heard that a Dervish had been seen committing a wicked act with a youth, and although he had been put to shame, he was also in danger of being stoned He said 'O Mussalmâns! I have no power to marry a wife, and no patience to restrain myself, what am I to do? *There is no monasticism in Islam*'[1] Among the number of causes producing internal tranquillity and comfort in wealthy people, the fact may be reckoned that they take every night a sweetheart in their arms, and may every day contemplate youth whose brightness excels that of the shining morn, and causes the feet of walking cypresses to conceal themselves abashed, plunging the fist into the blood of beloved persons, dying the finger-tips with the colour of the jujube-fruit

"It is impossible that with his beauteous stature he should prowl around prohibited things or entertain intentions of ruin [to himself] How could he, who took as booty a Hûri of paradise, take any notice of the idols (*i e* Belles) of Yaghma[2] He who has before him fresh dates which he loves has no need to throw stones on clusters [upon trees]

"Mostly empty-handed persons pollute the skirt of modesty by transgression, and those who are hungry steal bread When a ferocious dog has found meat he asks not whether it is of the camel of Sâleh or the ass of Dujjal[3]

"What a number of modest women have on account of

[1] A well-known tradition often quoted

[2] Here is a play on the word 'Yaghma,' which means in the first hemestitch 'booty,' and in the second the town of Yaghma in Turkestân, noted for its beautiful women

[3] Sâleh was a prophet mentioned several times in the Qurân, and the camel alluded to above was produced by him miraculously from a rock Dujjal is the Anti-Christ

poverty fallen into complete profligacy, throwing away their precious reputation to the wind of dishonour! With hunger the power of abstinence cannot abide; poverty snatches the reins from the hands of piety."

Whilst I was uttering these words, the Dervish lost the bridle of patience from his hands, drew forth the sword of his tongue, caused the steed of eloquence to caper in the plain of reproach, and said. "Thou hast been so profuse in this panegyric [of wealthy men], and hast talked so much nonsense that they [*i.e.* the rich] might be supposed to be the antidote [to poverty] or the key to the store-house of provisions, whereas they are a handful of proud, arrogant, conceited, and abominable fellows intent upon accumulating property and money, and so thirsting for dignity and abundance that they do not speak [to poor people] except with insolence, and look [upon them] with contempt They consider scholars to be mendicants, and insult poor men on account of the wealth which they themselves possess, and the glory of dignity which they imagine is inherent in them They sit in the highest places, and believe they are better than anyone else They never show kindness to anybody, and are ignorant of the maxim of sages that he who is inferior to others in piety, but superior in riches, is outwardly powerful, but in reality a destitute man. If a wretch on account of his wealth is proud to a sage, consider him to be the podex of an ass, though he may be a perfumed ox"

I said: "Do not think it allowable to insult them, for they are possessors of generosity"

He rejoined "Thou art mistaken, they are slaves of money. Of what use is it that they are like bulky clouds and rain not, like the fountain [of light] the sun, and shine upon no one? They are mounted on the steed of ability, but do not use it, they would not stir a step for God's sake, nor spend one *dirhem*

without imposing obligation and insult. They accumulate property with difficulty, guard it with meanness, and abandon it with reluctance, according to the saying of illustrious men that the silver of an avaricious man will come up from the ground when he goes into the ground. One man gathers wealth with trouble and labour, and if another comes, he takes it without either "

I retorted " Thou hast not become aware of the parsimony of wealthy men except by reason of mendicancy, or else, to him who has laid aside covetousness, a liberal and an avaricious man would appear to be the same The touchstone knows what gold is, and the beggar knows him who is stingy "

He rejoined: " I am speaking from experience when I say that they station rude and insolent men at their gates to keep off worthy persons, to place violent hands upon men of piety and discretion, saying 'Nobody is here'—and verily they have spoken the truth. Of him who has no sense, intention, plan, or opinion, the gatekeeper has beautifully said No one is in the house "

I said that this is excusable because they are teased out of their lives by people expecting favours, and driven to lamentation by petitions of mendicants, it being according to common sense an impossibility to satisfy beggars even if the sand of the desert were to be transmuted into pearls The eye of greediness the wealth of the world can no more fill than dew can replenish a well. Hâtim Tâi[1] dwelt in the desert, had he been in a town he would have been helpless against the assaults of beggars, and they would have torn to pieces his upper garments, as it is recorded in the *Tayibât*

Look not at me that others may not conceive hopes,
Because there is no reward to be got from beggars

[1] Well known for his Liberality.

He said "No! I take pity on their state!"

I replied. "No! thou enviest them their wealth."

We were thus contending with each other, every pawn he put forward I endeavoured to repel, and every time he announced check to my king, I covered him with my queen, until he had gambled away all his ready cash and had shot off all the arrows of his quiver in arguing

Have a care, do not throw away the shield when attacked by an orator who has nothing except borrowed eloquence to show, practise thou religion and Ma'rifet[1] because a *suja'*[2] speaking orator displays weapons at the gate, and no one is in the fort

At last no arguments remained to him, and, having been defeated, he commenced to speak nonsense, as is the custom of ignorant men, who, when they can no more address proofs against their opponent, shake the chin of enmity like the idol-carver Azer,[3] who, being unable to overcome his son [Abraham] in argument, began to quarrel with him, [saying] '*If thou forbearest not I will surely stone thee*'[4] The man insulted me, I spoke harshly to him he tore my collar and I caught hold of his chin-case [*i e* of his beard], he falling upon me and I on him, crowds running after us and laughing, the finger of astonishment of a world on the teeth, from what was said and heard by us In short we carried our dispute to the Qâzi, and agreed to abide by a just decision of the judge of Mussalmâns, who would investigate the affair, and tell the difference between the rich and the poor

When the Qâzi had seen our state and heard our logic, he plunged his head into his collar, and, after meditating for a

[1] This word has been explained before (p 213)

[2] '*Suja*' is modulated prose chiefly used in Arabic, but often consists more of poetical cadences than of sense, and this the author alludes to when he says that weapons are at the gate and no one in the fort

[3] Azer is the name attributed in the Qurân to Terah, the father of Abraham

[4] Qurân, ch xix, part of v 47

while, spoke as follows: "O thou—who hast lauded the wealthy and hast indulged in violent language towards Dervishes—thou art to know that wherever a rose exists, there also thorns occur, that wine is followed by intoxication, that a treasure is guarded by a serpent, and that wherever royal pearls are found, men-devouring sharks must also be The sting of death is the sequel of the delights of life, and a cunning demon bars the enjoyment of paradise What will the violence of a foe do if it cannot touch the seeker of the Friend? Treasure, serpent, rose, thorn, grief and pleasure are all linked together

"Perceivest thou not that in a garden there are musk-willows as well as withered sticks? And likewise in the crowd of the rich there are grateful and impious men, as also in the circle of Dervishes some are forbearing, and some are impatient If every drop of dew were to become a pearl, the *bazâr* would be full of them as of ass-shells[1] Those near to the presence of the Most High and Glorious [God] are rich men with the disposition of Dervishes, and Dervishes with the inclination of the rich The greatest of rich men is he who sympathises with Dervishes, and the best of Dervishes is he who looks but little towards rich men · *Who trusts in Allah, He will be his sufficient support*"[2]

After this he [the Qâzi] turned the face of reproof from me to the Dervish, and said "O thou who hast alleged that the wealthy are engaged in wickedness and intoxicated with pleasure! Some certainly are of the kind thou hast described, of defective aspirations, and ungrateful for benefits received Sometimes they accumulate and put by, eat and give not, if for instance the rain were to fail, or [on the contrary] a deluge were to distress the world, they, trusting in their own power, would not care

[1] The well-known cowri-shell, still current as money in the interior of India, is meant, but, being likewise suspended in garlands on the necks of quadrupeds, especially donkeys, the author calls it 'ass-shell'

[2] Qurân, ch. lxv, part of v 3

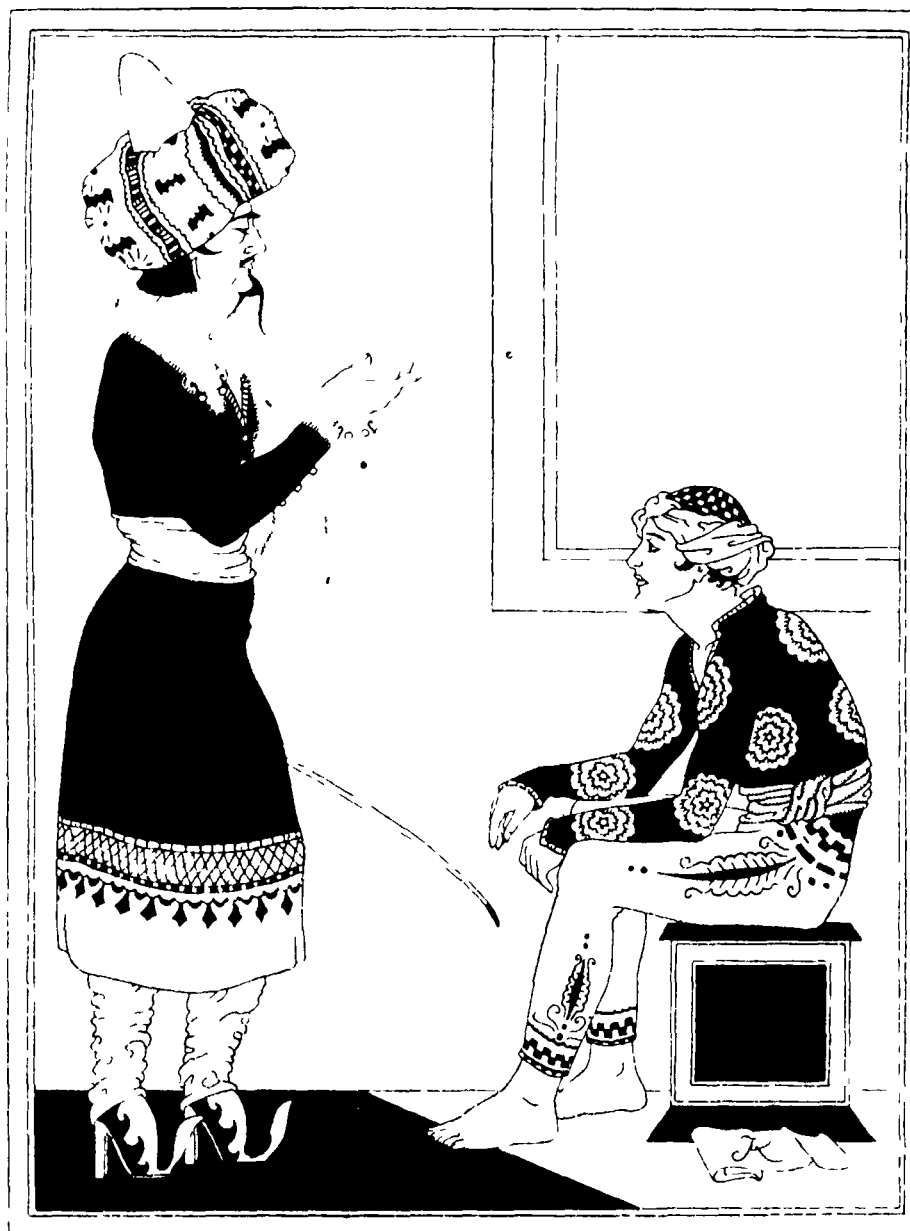
for the misery of Dervishes, would not fear God, and would say: 'If another perishes for want of food, I have some; what cares a duck for the deluge?' The women riding on camels in their *howdahs* take no notice of him who sinks in the sand. The base, when they have saved their own blankets, say: 'What boots it if all mankind perishes?'

"There are people of the kind thou hast heard of, and other persons who keep the table of beneficence spread out, the hand of liberality open, seeking a [good] name and pardon [from God]. They are the possessors of [the enjoyments of] this world and of the next, like the slaves of His Majesty Pâdshâh of the world, [who is] aided by divine grace, conqueror, possessor of authority among nations, defender of the frontiers of Islâm, heir of the realm of Solomon, the most righteous of the kings of the period, Muzaffarud-dunia wa uddin Atabek Abu Bekr Ben Sa'd Ben Zanki—may Allah prolong his days and aid his banners! A father never shows the kindness to his son which the hand of thy liberality has bestowed on mankind, God desired to vouchsafe a blessing to the world, and in his mercy made thee Pâdshâh of the world"

When the Qâzi had thus far protracted his remarks and had caused the horse of his eloquence to roam beyond the limits of our expectation, we submitted to his judicial decision, condoned to each other what had passed [between us], took the path of reconciliation, placed our heads on each other's feet by way of apology, kissed each other's head and face, terminating the discussion with the following two distichs·

Complain not of the turning of the spheres, O Dervish!
Because thou wilt be luckless if thou diest in this frame of mind.
O wealthy man! Since thy heart and hand are successful,
Eat and be liberal, for thou hast conquered this world and the next!

VIII

ON RULES FOR CONDUCT OF LIFE

IF THOU WILT LISTEN TO ADVICE"

MAXIM I

Property is for the comfort of life, not for the accumulation of wealth. A sage, having been asked who is lucky and who is not, replied "He is lucky who has eaten and sowed, but he is unlucky who has died and not enjoyed"

Pray not for the Nobody who has done nothing, who spent his life in accumulating property, but has not enjoyed it

Moses, upon whom be peace, thus advised Qarûn[1] · '*Do thou good as Allah has done unto thee*' But he would not listen, and thou hast heard of his end

Who has not accumulated good with *dirhems* and *dinârs* has staked his end upon his *dirhems* and *dinârs* If thou desirest to profit by riches of the world, be liberal to mankind, as God has been liberal to thee

The Arab says '*Be liberal without imposing obligations, and verily the profit will return to thee*'

Wherever the tree of beneficence has taken root, its tallness and branches pass beyond the sky, if thou art desirous to eat the fruit thereof, do not put a saw to its foot by imposing obligations

Thank God that thou hast been divinely aided and not excluded from his gifts and bounty, think not thou conferest an obligation on the Sultân by serving him, but be obliged to him for having kept thee in his service

MAXIM II

Two men took useless trouble and strove without any profit, when one of them accumulated property without enjoying it, and the other learnt without practising [what he had learnt]

[1] Supposed to be the same with Korah See Book of Numbers, ch xvi He is mentioned in the Quran as having been a man of great wealth

However much science thou mayest acquire, thou art ignorant when there is no practice in thee. Neither deeply learned nor a scholar will a quadruped loaded with some books be, what information or knowledge does the silly beast possess, whether it is carrying a load of wood or of books?

MAXIM III

KNOWLEDGE is [to be applied] for the cherishing of religion, not for amassing wealth Who sold [or misused] abstinence, knowledge, and piety filled a granary, but burnt it clean away.

MAXIM IV

A LEARNED man who is not abstinent resembles a torch-bearer, who guides others, but does not guide himself. Who has spent a profitless life bought nothing, and threw away his gold.

MAXIM V

THE country is adorned by intelligent, and the religion by virtuous, men Pâdshâhs stand more in need of the advice of intelligent men than intelligent men of the proximity of Pâdshâhs.

If thou wilt listen to advice, Pâdshâh! There is none better in all books than this: 'Entrust a business to an intelligent man, although it may not be his occupation'

MAXIM VI

THREE things cannot subsist without three things: Property without trade, science without controversy, and a country without punishment

Speak sometimes in a friendly, conciliatory, manly way, perhaps thou wilt ensnare a heart with the lasso, sometimes speak in anger, for a hundred jars of sugar will on occasion not have the effect of one dose of colocynth.

MAXIM VII

To have mercy upon the bad is to injure the good, to pardon tyrants is to do violence to Dervishes

If thou associatest and art friendly with a wretch, he will commit sin with thy wealth, and make thee his partner

MAXIM VIII

THE amity of princes and the sweet voice of children are not to be trusted, because the former is changed by fancy, and the latter in one sleep [or in the course of one night]

Give not thy heart to a sweetheart of a thousand lovers, and if thou givest it, thou givest that heart for separation

MAXIM IX

CONFIDE not to thy friend every secret thou possessest, how knowest thou that he will not some time become thy foe? Inflict not every injury thou canst upon an enemy, because it is possible that one day he may become thy friend

MAXIM X

REVEAL not thy secret to any man although he may be trustworthy, because no one can keep thy secret better than thyself[1]

Silence is preferable than to tell thy mind to anyone, saying what is to remain unsaid O simpleton! Stop the source of the spring, when it becomes full, the brook cannot be stopped

[1] In another copy the above stands thus 'Reveal not to any man the secret which thou desirest to remain concealed, although he may be a friend, because that friend wilt also have friends, and so on'

MAXIM XI

A WEAK foe, who professes submission and shows friendship, has no other object than to become a strong enemy. It has been said that as the friendship of friends is unreliable, what trust can be put in the flattery of enemies?

MAXIM XII

WHO despises an insignificant enemy resembles him who is careless about fire. Extinguish it to-day, while it may be quenched, because when fire is high, it burns the world Allow not the bow to be spanned by a foe, because an arrow may pierce [thee]

MAXIM XIII

SPEAK so between two enemies that thou mayest not be put to shame if they become friends

Between two men contention is like fire, the ill-starred backbiter being the wood-carrier, when both of them become friends again he will among them be unhappy and ashamed To kindle fire between two men is not wise, but is to burn oneself therein

Converse in whispers with thy friends, lest thy sanguinary foe may hear thee, take care of what thou sayest in front of a wall, because an ear may be behind the wall

MAXIM XIV

WHOEVER makes peace with the enemies of his friends greatly injures his friends.

Wash thy hands, O wise man, from a friend
Who is sitting together with thy foe

MAXIM XV

When thou art uncertain in transacting an affair, select that portion of it which will entail no danger to thee

Speak not harshly to a man of gentle speech, seek not to fight with him who knocks at the door of peace

MAXIM XVI

As long as an affair can be arranged with gold, it is not proper to endanger life When the hand is foiled in every stratagem it is licit to put the hand to the sword

MAXIM XVII

Do not pity the weakness of a foe, because when he gains strength he will not spare thee Boast not of thy moustaches when thou seest thy foe is weak, there is marrow in every bone, a man in every coat

MAXIM XVIII

Whoever slays a bad fellow saves mankind from a calamity and him from the wrath of God.

Condonation is laudable, but nevertheless apply no salve to the wound of an oppressor of the people, He who had mercy upon a serpent knew not that it was an injury to the sons of Adam

MAXIM XIX

It is a mistake to accept advice from an enemy, but permissible to hear it and to act contrary to it is perfectly correct

Be cautious of what a foe tells thee to do, lest thou strike thy

knee with the hand of pain; if he points thy way to the right like an arrow, deflect therefrom and take that to the left hand.

MAXIM XX

WRATH beyond measure produces estrangement, and untimely kindness destroys authority Be neither so harsh as to disgust the people with thee, nor so mild as to embolden them.

Severity and mildness together are best, like a bleeder, who is a surgeon and also applies a salve A wise man uses neither severity to excess nor mildness, for it lessens his authority, he neither exalts himself too much nor exposes himself at once to contempt

A youth said to his father "O wise man! Give me for instruction one advice like an aged person"

He said. "Be kind, but not to such a degree that a sharp-toothed wolf may become audacious"

MAXIM XXI

MAY that prince never govern a kingdom who is not an obedient slave to God

MAXIM XXII

IT is incumbent upon a Pâdshâh to give way to anger towards his slaves only so far as to retain the confidence of his friends The fire of anger first burns him who has given cause for it, and afterwards the flame may or may not reach the foe

It is not proper for sons of Adam, born of earth, to inflate their heads with pride, violence, and wind Thou who displayest so much heat and obstinacy must be, I think, not of earth, but of fire.

I visited a hermit in the country of Bilqân, and requested him to purge me of ignorance by instruction.

He replied. "Be patient like earth, O lawyer! Or else, bury under the earth all thy learning"

MAXIM XXIII

An ill-humoured man is captive in the hands of a foe, from the grasp of whose punishment he cannot be delivered wherever he may go. If from the hand of calamity an ill-natured man escapes into the sky, the evil disposition of his own nature retains him in calamity

MAXIM XXIV

When thou perceivest that discord is in the army of the foe, be thou at ease, but if they are united, be apprehensive of thy own distress

Go and sit in repose with thy friends when thou seest war among the enemies, but if thou perceivest that they all agree, span thy bow, and carry stones upon the rampart

MAXIM XXV

When all the artifices of an enemy have failed he shakes the chain of friendship, and thereon performs acts of friendship which no enemy is able to do

MAXIM XXVI

Strike the head of a serpent with the hand of a foe, because one of two advantages will result · If the enemy succeeds thou hast killed the snake, and if the latter, thou hast been delivered from a foe

If thou art aware of news which will grieve a heart, remain silent that others may convey it.

> *Nightingale! Bring tidings of spring,*
> *Leave bad news to the owl.*

MAXIM XXVII

Give not information to a Pâdshâh of the treachery of anyone, unless thou art sure he will accept it, else thou wilt only be preparing thy own destruction

Prepare to speak only when thy words are likely to have effect Speech is a perfection in the soul of man, but do not ruin thyself by speaking.

MAXIM XXVIII

Whoever gives advice to a self-willed man stands himself in need of advice

MAXIM XXIX

Swallow not the deception of a foe, purchase not conceit from a panegyrist, the one has laid out a snare for provisions, and the other has opened the jaws[1] of covetousness

MAXIM XXX

A fool is pleased by flattery [which is deceitful], like the inflated heel of a corpse that has the appearance of fatness Take care not to listen to the voice of a flatterer, who expects cheaply to derive profit from thee; if one day thou failest to satisfy his wishes he enumerates two hundred faults of thine

[1] Another copy has 'The skirts of covetousness.'

MAXIM XXXI

Unless an orator's defects are mentioned by someone, his good points will not be praised

Be not proud of the beauty of thy speech, of the approbation of an ignoramus, and of thy own opinion

MAXIM XXXII

Everyone thinks himself perfect in intellect, and his child in beauty.

A Jew was debating with a Mussalmân till I shook with laughter at their dispute the Moslem said in anger "If this deed of mine is not correct, may God cause me to die a Jew"

The Jew said "I swear by the Pentateuch that if my oath is false, I shall die a Moslem like thee"

Should wisdom disappear from the surface of the earth, still no one will acknowledge his own ignorance

MAXIM XXXIII

Ten men eat at a table, but two dogs will contend for one piece of carrion A greedy person will still be hungry with the whole world [at his disposal], whilst a contented man will be satisfied with one bread Wise men have said that poverty with content is better than wealth, and not abundance

Narrow intestines may be filled with dry bread but the wealth of the surface of the world will not fill a greedy eye

When the term of my father's life had come to an end he gave me this one advice and passed away Lust is fire, abstain therefrom, make not the fire of hell sharp for thee In that fire the burning thou wilt not be able to bear, quench this fire with water to-day

MAXIM XXXIV

WHOEVER does no good in the time of [hi
distress in the time of [his] inability.

No one is more unlucky than an oppresso
in the day of calamity no one is his friend.

MAXIM XXXV.

LIFE is in the keeping of a single breath, an
existence between two annihilations[1] The
religion of the world are asses, they sell Jos
they buy ?[2] '*Did I not command you, O sons
should not worship Satan*'[3]

On the word of a foe thou hast broken fa
see from whom thou hast cut thyself off, and t

MAXIM XXXVI

SATAN cannot conquer the righteous, and the

Lend nothing to a prayerless man althoug
gasp from penury, because he who neglects
God will also not care for what he may be inde

[1] One is before birth, and the other takes place
existence, or life in the world, is between the two

[2] Here the play of words is on '*kharand*,' which m
and also 'they buy'

[3] Qurân, ch xxxvi, v 60

MAXIM XXXVII

WHATEVER takes place quickly is not permanent.

I have heard that eastern loam is made
In forty days into a porcelain cup,
A hundred are daily made in Baghdad,
Hence thou seest also their price [is vile]

A little fowl issues from the egg and seeks food, whilst man's progeny has no knowledge, sense, or discernment, nevertheless, the former attains nothing when grown up, whilst the latter surpasses all beings in dignity and excellence Glass is everywhere, and therefore of no account, but a ruby difficult to get, and therefore precious

MAXIM XXXVIII

AFFAIRS succeed by patience, and a hasty man fails.

I saw with my eyes in the desert that a slow man overtook a fast one A galloping horse, fleet like the wind, fell back whilst the camel-man continued slowly his progress

MAXIM XXXIX

NOTHING is better for an ignorant man than silence, and if he were to consider it to be suitable, he would not be ignorant.

If thou possessest not the perfection of excellence, it is best to keep thy tongue within thy mouth Disgrace is brought on a man by his tongue A walnut having no kernel will be light

A fool was trying to teach a donkey, spending all his time and efforts on the task A sage observed "O ignorant man, what sayest thou? Fear blame from the censorious in this vain attempt, a brute cannot learn speech from thee, learn thou

silence from a brute. Who does not reflect what he is to answer will mostly speak improperly Come! Either arrange thy words like a wise man, or remain sitting silent like a brute."

MAXIM XL

WHENEVER a man disputes with one who is more learned than himself to make people know of his learning, they will know that he is ignorant If one better than thyself begins to speak, although thou mayest know better, contradict him not

MAXIM XLI

WHOEVER associates with bad people will see no good If an angel associates with a demon he will learn from him fear, fraud, and hypocrisy Of the wicked thou canst learn only wickedness, a wolf will not take to sewing jackets

MAXIM XLII

REVEAL not the secret faults of men, because thou wilt put them to shame, and wilt forfeit thy own confidence [*i e* people will not confide or trust in thee]

MAXIM XLIII

WHO acquires science and does not practise it resembles him who possesses an ox but does not [use him to plough or to] sow seed

MAXIM XLIV

FROM a body without a heart obedience does not arise, and a husk without a kernel is no stock-in-trade

Not everyone who is brisk in dispute is correct in business.

Many a stature concealed by a sheet, if revealed, appears to be the mother of one's mother

MAXIM XLV

If every night were to be the night of Qadr,[1] the night of Qadr would be without *qadr*

If all stones were rubies of Badakhshân, the price of rubies and stones would be the same

MAXIM XLVI

Not everyone who is handsome in form possesses a good character, the qualities are inside, not upon the skin

It is possible in one day to know from a man's qualities what degree of science he has reached, be, however, not sure of his mind, nor deceived, a wicked spirit is not detected sometimes for years.

MAXIM XLVII

Who quarrels with great men sheds his own blood.

One who thinks that he is great is truly said to be squinting[2]

Thou wilt soon see thy forehead broken, if thou buttest it in play against a ram

[1] Qurân ch xcvii v 1 'Verily we sent down the Qurân in the night of 'Qadr' The word '*qadr*' signifies 'power,' 'honour,' 'dignity,' and this night is so named from its excellence above all other nights in the year On this night Muhammad received his first revelation, when the Quran was sent down from the 'Preserved Table near God's throne, entire in one volume to the lowest heaven, from which Gabriel revealed it to Muhammad in parcels as occasion required

[2] Literally, 'To see double'

MAXIM XLVIII

To strike one's fist on a lion, and to grasp [the sharp edge of] a sword with the hand is not the part of an intelligent man.

Do not fight or try thy strength with a furious man; hide thy hands in thy arm-pits to avoid his finger-nails.

MAXIM XLIX

A WEAK man trying to show his prowess off against a strong one only aids his foe to encompass his own destruction.

What strength has one brought up in the shade to go against champions in a fight? A man with weak arms, in his folly throws his fist upon a man with iron claws

MAXIM L

WHOEVER does not listen to advice will have occasion to hear reproof

If admonition enters not thy ear, be silent when I blame thee

MAXIM LI

MEN void of accomplishments cannot behold those who possess some without barking like the curs of the *bazâr* on seeing a hunting-dog, but dare not come forward, that is to say, when a base fellow is unable to vie with an accomplished man he sets about slandering him according to his own wickedness' The envious, mean fellow will certainly slander, whose tongue of speech is dumb when face to face

MAXIM LII

IF there were no craving of the stomach, no bird would enter the snare of the fowler, nay, he would not even set the snare.

MAXIM LIII

SAGES eat slow, devotees half satisfy their appetite, recluses only eat to preserve life, youths until the dishes are removed, old men till they begin to perspire, but Qalandars[1] till no room remains in the bowels for drawing breath, and no food on the table for anybody

MAXIM LIV

To consult women brings on ruin, and to be liberal to rebellious men, crime

To have mercy on sharp-toothed tigers is to be tyrannical towards sheep

MAXIM LV

WHO has power over his foe, and does not slay him, is his own enemy

With a stone in the hand, and a snake on a stone, it is folly to consider and to delay

Others, however, enounce a contrary opinion, and say that it is preferable to respite captives, because the option of killing or not killing remains, but if they be slain without delay, it is possible that some advantage may be lost, the like of which cannot be again obtained

It is quite easy to deprive a man of life, when he is slain he cannot be resuscitated again It is a condition of wisdom in the archer to be patient, because when the arrow leaves the bow it returns no more

[1] Wandering religious mendicants

MAXIM LVI

When a sage comes in contact with fools, he must not expect to be honoured, and if an ignorant man overcomes a sage in an oratorical contest, it is no wonder, because [even] a stone breaks a jewel

What wonder is there that the song of a nightingale ceases when imprisoned with a crow, or that a virtuous man under the tyranny of vagabonds feels affliction in his heart and is irate? Although a base stone may break a golden vase, the price of the stone is not enhanced, nor of the gold lost.

MAXIM LVII

Be not astonished when a wise man ceases to speak in company of vile persons, since the melody of a harp cannot overcome the noise of a drum, and the perfume of ambergris must succumb to the stench of rotten garlick

A blatant ignoramus [proudly] lifted his neck, because he had overcome a scholar by his impudence, knowest thou not that the Hejâzi musical tune succumbs to the roar of the drum of war?

MAXIM LVIII

Even after falling into mud a jewel retains its costliness, and dust, although it may rise into the sky, is as contemptible as before Capacity [in a man] without education is deplorable, and education [to a man] without capacity is thrown away Ashes are of high origin, because the nature of fire is superior, but as they have no value of their own, they are similar to earth, and the price of sugar arises not from the cane, but from its own quality

The land of Canaan having no natural excellence, the birth of a prophet therein could not enhance its worth. Display thy virtue if thou hast any, not thy origin, the rose is the offspring of thorns, and Abraham of Azer.

MAXIM LIX

MUSK is known by its perfume, and not by what the druggist says A scholar is silent like the perfumer's casket, but displays accomplishments, whilst an ignoramus is loud-voiced, and intrinsically empty like a war-drum.

A learned man among blockheads (so says the parable of our friends) is like a sweetheart among the blind, or a Qurân among unbelievers [1]

MAXIM LX

A FRIEND whom people have been cherishing during a lifetime, they must not suddenly insult

It takes a stone many a year to become a ruby, beware not to break it in a moment with a stone!

MAXIM LXI

INTELLECT may become captive to lust, like a weak man in the hands of an artful woman

Bid farewell to pleasure in a house where the shouting of a woman is loud

[1] The word is 'Zandiq,' which originally meant only those who read the Zend scriptures namely the Zoroastrians but was in course of time extended and applied to every kind of unbeliever

MAXIM LXII

A DESIGN without strength [to execute it] is fraud and deception, and [application of] strength without a design is ignorance and lunacy.

Discernment is necessary Arrangement and intellect, then a realm, for realm and wealth with an ignorant man are weapons against himself

MAXIM LXIII

A LIBERAL man who eats and bestows is better than a devotee who fasts and hoards

MAXIM LXIV

WHO has renounced appetites for the sake of approbation by men, has fallen from licit into illicit appetites

A devotee who sits in a corner not for God's sake is helpless; what can he see in a dark mirror? Little by little becomes much, and drop by drop will be a torrent, that is to say, he who has no power gathers small stones that he may at the proper opportunity annihilate the pride of his foe

Drop upon drop collected will make a river, rivers upon rivers collected will make a sea

Little and little together will become much, the granary is but grain upon grain.

MAXIM LXV

A SCHOLAR is not meekly to overlook the folly of a common person, because thus both parties are injured, the dignity of the former being lessened, and the ignorance of the latter confirmed.

Speak gracefully and kindly to a low fellow; his pride and obstinacy will augment.

MAXIM LXVI

TRANSGRESSION by whomsoever committed is blamable, but more so in learned men, because learning is a weapon for combating Satan, and when the possessor of a weapon is made prisoner, his shame will be greater

It is better to be an ignorant, poor fellow than a learned man who is not abstemious, because the former loses the way by his blindness, while the latter falls into a well with both eyes open.

MAXIM LXVII

WHOSE bread is not eaten by others while he is alive, he will not be remembered when he is dead. A [destitute] widow knows the delight of grapes, and not the lord of fruits Joseph the just—salutation to him—never ate to satiety in the Egyptian dearth, for fear he might forget the hungry people

How can he who lives in comfort and abundance know what the state of the famished is? He is aware of the condition of the poor who has himself fallen into a state of distress.

O thou who art riding a fleet horse, consider that the poor, thorn-carrying ass is in water and mud Ask not for fire from thy poor neighbour's house, because what passes out of his window is the smoke of his heart

MAXIM LXVIII

ASK not a Dervish in poor circumstances, and in the distress of a year of famine, how he feels, unless thou art ready to apply a salve to his wound, or to provide him with a maintenance.

When thou seest an ass fallen in mud with his load, have mercy in thy heart, and step not on his head. But when thou hast gone and asked him how he fell, gird thy loins and take hold of his tail like a man!

MAXIM LXIX

Two things are [unattainable and] contrary to reason: To enjoy more than is decreed, and to die before the time appointed [by fate]

Fate will not change by a thousand laments and sighs, by thanks or complaints, issuing from the mouth The angel appointed over the treasures of wind cares not if the lamp of a widow dies

MAXIM LXX

O THOU asker of food! Sit, for thou wilt eat, and, O thou asked by Death, run not, for thou wilt not save thy life Whether thou strivest for a maintenance or not, God the Most High and Glorious will send it to thee! And if thou rushest into the jaw of a lion or tiger, they will not devour thee, unless on the day decreed

MAXIM LXXI

WHAT is not placed cannot be reached by the hand, and whatever is placed will be reached wherever it is. Hast thou heard that Alexander went into the darkness, and after all his efforts could not taste the water of immortality?

MAXIM LXXII

A RICH profligate is a lump of earth gilded, and a pious Dervish is a sweetheart besmeared with earth. The latter is [like]

the patched garment of Moses, and the former is [like] the bejewelled beard of Pharao[1] Nevertheless good men retain a cheerful countenance in adversity, whilst the rich droop their heads [even] in prosperity

Who possesses wealth and dignity, but therewith succours not those whose minds are distressed, inform him that no kind of wealth and dignity will he enjoy in the mansion of the next world.

MAXIM LXXIII

An envious man is avaricious with the wealth of God, and hates the guiltless as foes

I saw a crack-brained little man
Reviling a possessor of dignity
Who replied "O fellow! If thou art unlucky,
What guilt is there in lucky men?"

Forbear to wish evil to an envious man, because the ill-starred fellow is an evil to himself, what needest thou to show enmity to him who has such a foe on the nape of his neck?

MAXIM LXXIV

A disciple without intention is a lover without money, a traveller without knowledge is a bird without wings, a scholar without practice is a tree without fruit, and a devotee without science is a house without a door The Qurân was revealed for the acquisition of a good character, not for chanting written chapters A pious, unlettered man [is like one who] travels on

[1] In ancient times kings used to adorn their beards with pearls and jewels

foot, whilst a negligent scholar is [like] a sleeping rider. A sinner who lifts his hands [in supplication] is better than a devotee who keeps them [proudly] on his head

A good-humoured and pleasant military officer is superior to a theologian who injures men.

MAXIM LXXV

ONE being asked what a learned man without practice resembled, replied "A bee without honey."

Say to the rude and unkind bee, "At least forbear to sting, if thou givest no honey"

MAXIM LXXVI

A MAN without virility is a woman, and an avaricious devotee is a highway robber.

O thou, who hast put on a white robe for a show, to be approved of men, whilst the book [of thy acts] is black The hand is to be restrained from the world, no matter whether the sleeve be short or long

MAXIM LXXVII

REGRET will not leave the hearts of two persons, and their feet of contention will not emerge from the mire · a merchant with a wrecked ship, and a youth sitting with Qalandars.

Dervishes will consider it licit to shed thy blood, if they can have no access to thy property Either associate not with a friend who dons the blue garb[1] or bid farewell to all thy property[2], either make no friends with elephant-keepers or build a house suitable for elephants.

[1] The religious dress

[2] Literally, 'Draw the blue finger over all thy household furniture'

MAXIM LXXVIII

ALTHOUGH a Sultân's garment of honour is dear, yet one's own old robe is more dear, and though the food of a great man may be delicious, the broken crumbs of one's own sack are more delicious

Vinegar by one's own labour, and vegetables, are better than bread received as alms, and veal

MAXIM LXXIX

IT is contrary to what is proper, and against the opinion of sages, to partake of medicine by guess, and to go after a caravan without seeing the road The Imâm Murshid Muhammad Ghazâli[1]—upon whom be the mercy of Allah—having been asked in what manner he had attained such a degree of knowledge, replied "By not being ashamed to ask about things I did not know"

The hope of recovery is according to reason, that he should feel thy pulse who knows [thy] nature Ask what thou knowest not, for the trouble of asking will indicate to thee the way to the dignity of knowledge

MAXIM LXXX

WHATEVER thou perceivest will become known to thee [in due course of time], make no haste in asking for it, else the awe of thy dignity will be lessened

When Loqmân saw that in the hands of David all iron became by miracle [soft like] wax, he asked not "What art thou doing?" Because he knew he would learn it without asking

[1] A well known author and spiritual guide

MAXIM LXXXI

'NE of the requirements for [becoming acceptable to] society to attend to the affairs of thy household, and also at the house f God

Tell thy tale according to thy hearer's temper, if thou knowest m to be biased to thee. Every wise man who sits with Mejnûn »eaks of nothing but the story of Laila's love.[1]

MAXIM LXXXII

NYONE associating with bad people, although their nature ay not infect his own, is supposed to follow their ways to such degree that if he goes to a tavern to say his prayers he will be ipposed to do so for drinking wine

Thou hast branded thyself with the mark of ignorance when ou hast selected an ignoramus for thy companion I asked me scholars for a piece of advice They said · "Connect yself not with an ignorant man, for if thou be learned, thou ilt be an ass in course of time, and if unlearned thou wilt ecome a greater fool"

MAXIM LXXXIII

HE meekness of the camel is known to be such that if a child kes hold of its bridle and goes a hundred *farsakhs*, it will not fuse to follow, but if a dangerous portion occurs which may

[1] These two characters are by European authors compared to Romeo and iliet, as immortalised by Shakespeare

occasion death, and the child ignorantly desires to approach it, the camel tears the bridle from his hand, refusing any longer to obey, because compliance in times of calamity is blamable. It is also said that by compliance an enemy will not become a friend, but that his greed will only be augmented

To him who is kind to thee, be dust at his feet, but if he opposes thee, fill his two eyes with dust Speak not kindly or gently to an ill-humoured fellow, because a soft file cannot clean off inveterate rust.

MAXIM LXXXIV

WHO interrupts the conversation of others, that they may know his excellence, they will become acquainted only with the degree of his folly

An intelligent man will not give a reply, unless he be asked a question Because though his words may be based on truth his claim to veracity may be deemed impossible

MAXIM LXXXV

I HAD a wound under my robe and a Sheikh asked me daily how, but not where, it is, and I learned that he refrained [from the latter enquiry] because it is not admissible to mention every member [of our body], and wise men have also said that who does not ponder his question will be grieved by the answer.

Until thou knowest thy words to be perfectly suitable, thou must not open thy mouth in speech If thou speakest truth, and remainest in captivity, it is better than that thy mendacity deliver thee therefrom

MAXIM LXXXVI

MENDACITY resembles a violent blow, the scar of which remains, though the wound may be healed. Seest thou not how the brothers of Joseph became noted for falsehood, and no trust in their veracity remained, as Allah the Most High has said: '*Nay, but ye yourselves have contrived the thing for your own sake.*'[1]

One habitually speaking the truth is pardoned when he once makes a slip, but if he becomes noted for lying, people do not believe him even when speaking truth

MAXIM LXXXVII

THE noblest of beings is evidently man, and the meanest a dog; but intelligent persons agree that a grateful dog is better than an ungrateful man

A dog never forgets a morsel received, though thou throwest a stone at him a hundred times But if thou cherishest a base fellow a lifetime, he will for a trifle suddenly fight with thee.

MAXIM LXXXVIII

WHO panders to his passions will not cultivate accomplishments, and who possesses none is not suitable for a high position.

Have no mercy on a voracious ox,
Who sleeps a great deal, and eats much
If thou wantest to have fatness like an ox,
Yield thy body to the tyranny of people like an ass.

[1] Qurân, ch xii, part of v 18 The above words are said by Jacob to the brothers of Joseph, when they produced his inner garment stained with false blood

MAXIM LXXXIX

It is written in the Evangel 'O son of Adam! If I give thee riches, thou wilt turn away from me with mundane cares, and if I make thee poor thou wilt sit down with a sad heart, then where wilt thou enjoy the sweetness of adoring me, and when wilt thou hasten to serve me?'

Sometimes thou art made haughty and careless by wealth, sometimes art in distress from exhaustion and penury, if thy state be such in joy and in distress, I know not when thou wilt turn to God from thyself

MAXIM XC

The will of the Inscrutable[1] brings down one from the royal throne, and protects the other in the belly of a fish[2]

Happy is the time of the man who spends it in adoring Thee

MAXIM XCI

When God draws the sword of wrath, prophets and saints draw in their heads, but if He casts a look of grace, He converts wicked into virtuous men

If at the Resurrection He addresses us in anger, what chance of pardon will even prophets have? Say 'Remove the veil from the face of mercy, because sinners entertain hopes of pardon!'

MAXIM XCII

Whoever does not betake himself to the path of rectitude in consequence of the castigations of this world, will fall under

[1] God [2] The prophet Jonah

eternal punishment in the next. Allah the Most High has said: '*And we will cause them to taste the nearer punishment* [of this world] *besides the more grievous punishment*' [of the next].[1]

Admonition is the address of superiors, and then fetters; if they give advice and thou listenest not, they put thee in fetters.

MAXIM XCIII

FORTUNATE men are admonished by the adventures and similes of those who have proclaimed them, before those who follow them can use the event as a proverb, like thieves who shorten their hands, lest their hands be cut off

The bird does not go to the grain displayed when it beholds another fowl in the trap, take advice by the misfortunes of others, that others may not take advice from thee.

MAXIM XCIV

How can he hear whose organ of audition has been created dull, and how can he avoid progressing upon whom the noose of happiness has been flung?

To the friends of God a dark night
Shines like the brilliant day,
This felicity is not by strength of arm
Unless God the giver bestows it.

To whom shall I complain of Thee, there is no other judge and there is no other hand superior to Thine Whom Thou guidest no one can lead astray, whom Thou castest off no one can guide.

[1] Qurân, ch xxxii, v 21

MAXIM XCV

The earth receives [beneficent] showers from heaven and gives to it only [vile] dust · *Every vessel exudes what it contains*

If my humour appears to thee unbecoming,
Lose not thy own good humour.

MAXIM XCVI

A mendicant with a good end is better than a Pâdshâh with a bad one

The grief thou sufferest before the joy is better than the grief endured after joy.

MAXIM XCVII

The Most High sees [a fault] and conceals [it], and a neighbour sees [it] not, but shouts

Let us take refuge with Allah ! If people knew our faults no one could have rest from interference by others

MAXIM XCVIII

Gold is obtained from a mine by digging it, but from a miser by digging the soul

Vile men spend not, but preserve They say hope [of spending] is better than spending One day thou seest the wish of the foe fulfilled, the gold remaining and the vile man dead

MAXIM XCIX

Who has no mercy upon inferiors will suffer from the tyranny of superiors

Not every arm which contains strength breaks the hand o the weak for [showing] bravery; injure not the heart of th helpless, for thou wilt succumb to the force of a strong man.

MAXIM C

WHEN a wise man encounters obstacles, he leaps away and cast anchor at the proper opportunity, for thus he will be in the former instance safe on shore, and in the latter he will enjoy himself

MAXIM CI

THE gambler requires three sixes, and only three aces turn up

The pasture is a thousand times more pleasant than the race course, but the steed has not the bridle at its option

MAXIM CII

A DERVISH prayed thus: "O Lord! Have mercy upon the wicked, because thou hast already had mercy upon good men by creating them to be good"

MAXIM CIII

THE first [sovereign] who laid stress on costume and wore rings on his left hand was Jamshid, and being asked why he had adorned his left, whereas excellence resides in the righ hand, he replied "The right hand is fully ornamented by its own rectitude"

Feridûn ordered Chinese embroiderers to write around the borders of his tent "Keep the wicked well, O intelligent man because the good are in themselves great and fortunate"

MAXIM CIV

A GREAT man having been asked why he wore his seal-ring on his left hand, whereas the right possesses so much excellence, replied: "Knowest thou not that the meritorious are always neglected?"

He who has created joy and distress
Apportions either excellence or luck.

MAXIM CV

HE may freely warn Pâdshâhs who neither fears to lose his life, nor hopes for gold

Pour either gold at the feet of a monotheist or place an Indian sabre to his head He entertains no hope nor fear from anyone, and this is a sufficient basis of monotheism

MAXIM CVI

THE Pâdshâh is to remove oppressors, the police, murderers, and the Qâzi to hear complaints about thieves, but two enemies willing to agree to what is right will not apply to him

When thou seest that it must be given what is right, pay it rather with grace than fighting and distressed If a man pays not his tax of his own accord, the officer's man will take it by force

MAXIM CVII

THE teeth of all men are blunted by sourness, but those of the Qâzi by sweetness.

The Qâzi whom thou bribest with five cucumbers will prove that ten melon fields are due to thee

MAXIM CVIII

WHAT can an old prostitute do but vow to become chaste, and an expelled policeman not to commit oppression upon men?

A youth who sits in a corner[1] is a hero in the path of God, because an old man is unable to rise from his corner.

MAXIM CIX

A SAGE was asked. "Of so many notable, high, and fertile trees which God the Most High has created, not one is called *free* except the cypress, which bears no fruit. What is the reason for this?"

He replied: "Every tree has its appropriate season of fruit, so that it is sometimes flourishing therewith, and looks sometimes withered by its absence, with the cypress, however, neither is the case, it being fresh at all times, and this is the quality of those who are free"

Place not thy heart on what passes away, for the Tigris will flow after the Khalifs have passed away in Baghdad. If thou art able, be liberal like the date-tree, and if thy hand cannot afford it, be liberal like the cypress

MAXIM CX

Two men died, bearing away [their] grief One had possessed wealth and not enjoyed it, the other knowledge and not practised it

No one sees an excellent but avaricious man without publishing his defect, but if a liberal man has a hundred faults his generosity covers his imperfections.

[1] To sit in a corner stands here for seclusion in a cell as a devotee

CONCLUSION OF THE BOOK

THE book of the Gulistân has been completed, and Allah had been invoked for aid! By the grace of the Almighty—may His name be honoured—throughout the work the custom of authors to insert verses from ancient writers by way of loan has not been followed

To adorn oneself with one's own rag
Is better than to ask for the loan of a robe.

Most of the utterances of Sa'di being exhilarant and mixed with pleasantry, shortsighted persons have on this account lengthened the tongue of blame, alleging that it is not the part of intelligent men to spend in vain the kernel of their brain, and to eat without profit the smoke of the lamp, it is, however, not concealed from enlightened men, who are able to discern the tendency of words, that pearls of curative admonition are strung upon the thread of explanation, and that the bitter medicine of advice is commingled with the honey of wit, in order that the reader's mind should not be fatigued, and thereby excluded from the benefit of acceptance, *and praise be to the Lord of both worlds*

We gave advice in its proper place,
Spending a lifetime in the task
If it should not touch anyone's ear of desire,
The messenger told his tale, it is enough
O thou who lookest into it, ask Allah to have mercy
On the author and to pardon the owner of it.
Ask for thyself whatever benefit thou mayest desire,
And after that pardon for the writer of it.

If I had on the day of Resurrection an opportunity
Near the Compassionate One [I should say]: "O Lord,
I am the sinner and Thou the beneficent Master;
For all the ill I have done I crave for thy bounty."

Gratitude is due [from me to God] that this book is ended before my life has reached its termination

THE END